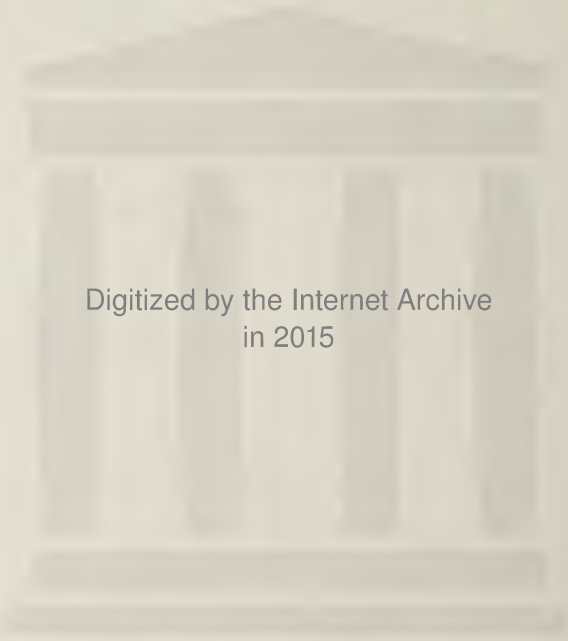




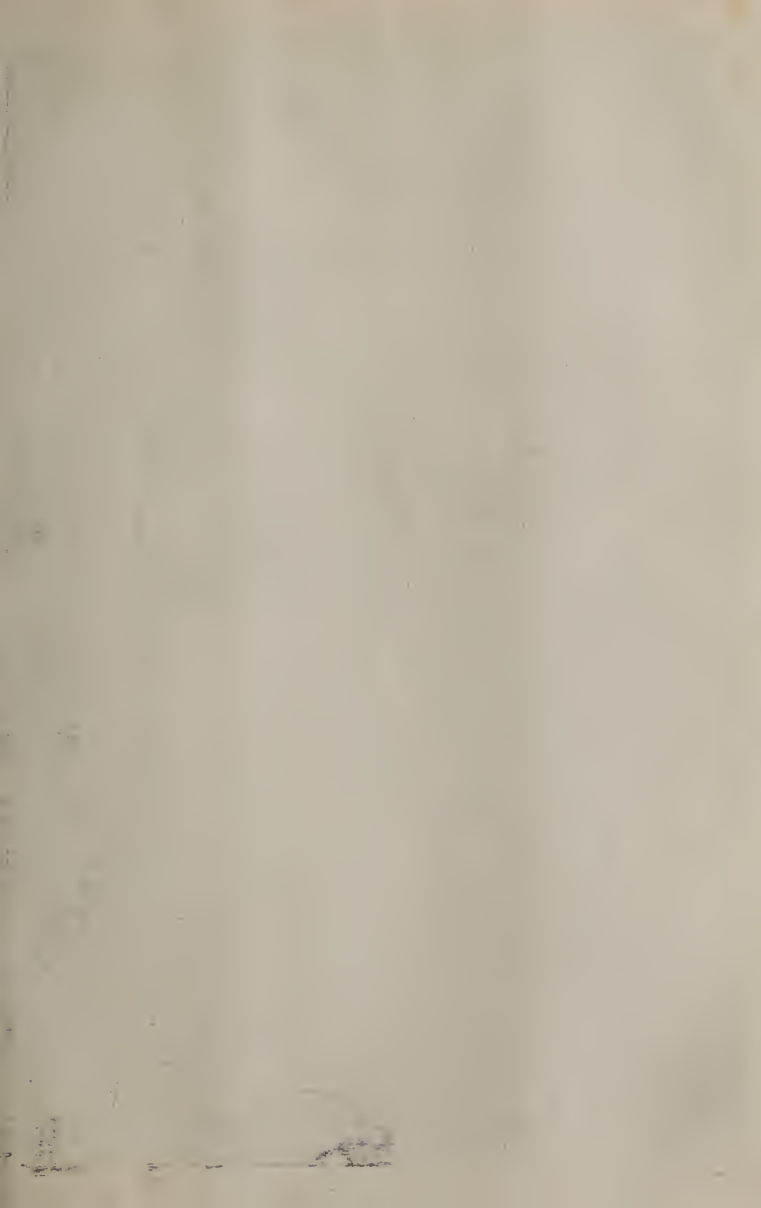
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AL MINIOUS VAMBERY.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

ARMINIUS VÁMBÉRY'S PILGRIMAGE THROUGH CENTRAL ASIA.

THE field is the world ; nothing less than earth's ample domain is the territory marked out for subjugation by the soldiers of the cross. The divine commission is, "Go ye into all the world, and preach the Gospel to every creature." Hence it has been with justice remarked that the enterprising navigator who first sailed round the globe made an important contribution to the missionary cause, since he indicated to its promoters the size of the planet whose inhabitants it was their aim to lead to the Saviour. Simply to measure the circumference of the earth, however, gave little idea of the multifarious nations and tribes resident in its several continents and islands ; so that missions were still open to receive further contributions from explorers, and have done so from every adventurous traveller who has thrown light on the condition of unevangelised countries before only partially known. Looked at from this point of view, Professor Vámbéry, to whose remarkable wanderings in Central Asia we purpose devoting the present article, has rendered essential service to the cause of foreign missions.

M. Vámbéry was born in Hungary, in 1832, in the small town of Duna Szerdahely, situated on one of the largest islands in the Danube. Naturally possessed of strong linguistic tastes, he in early youth occupied himself with several of the European and Asiatic tongues. When a man of philosophic mind addresses himself to such studies, he is almost sure to give his supreme attention to philological and ethnographic questions ; and the very nationality of M. Vámbéry suggested interesting inquiries in these directions, which, if answered, would add to the sum of human know-

ledge, and attract notice from the scientific societies of the world. To be plain, Vámbéry belonged to the leading race in Hungary. He was a Magyar, deriving his birth from the tribe which, in its days of barbarism, descended on Europe from the vicinity of the Ural Mountains, and still speaks a tongue, not belonging to the Indo-European or Syro-Arabian groups, but to what Latham would call "The Turanian Altaic Mongolidaë," and its Ugrian division. The specific point still unsettled is thus stated by Vámbéry : "That the Hungarian language belongs to the stock called Altaic is well known ; but whether it is to be referred to the Finnish or the Tartaric branch is a question that still awaits decision." He did not go to Asia to seek those of the Magyar race who had been left behind, when the ancestors of the present Hungarians of that tribe first migrated to the banks of the Danube about the year A.D. 900. His object was philological. "I was desirous [he says] of ascertaining, by the practical study of the living languages, the positive degree of affinity which had at once struck me as existing between the Hungarian and the Turco-Tartaric dialects, when contemplating them by the feeble light which theory supplied." In prosecution of this object, he went first to Constantinople, where he resided for several years in Turkish houses, and paid frequent visits to Islamic schools and libraries. With his linguistic gifts, he soon became liable to be mistaken for a Turk, nay, for an Efendi (lord). He resolved to push forward into Central Asia, and accordingly did so in the year 1863, under the auspices of the Hungarian Academy of Pesth, of which he was a member. On his return, his

narrative of travel was published by Mr. Murray, of Albemarle Street, London, in 1864;* and the critics objecting that it was too meagre, the author, who, meanwhile, became Professor of Oriental Languages in the University of Pesth, has this year (1868) issued a second volume,† about as large as the first, published by Allen & Co., a firm which has done much to introduce to the world works on India and other Asiatic lands. The command of English exhibited in these volumes is so good that, had the author not assured us he was a Magyar, we should have taken him for an Anglo-Indian. And we may be permitted to add that it is an indirect compliment of no mean value, to our countrymen, that this Hungarian should have laid the fruit of his researches primarily before British readers, in the confidence that they would be more forward than others to appreciate daring enterprise and welcome information about unexplored lands.

It is a somewhat painful consideration that the Magyar traveller felt that he could have no hope of successfully traversing the wild regions he sought to examine, except by passing himself off as a Mahomedan dervish. It was not only that he assumed that guise, but that, when suspected, he went to the utmost length in protesting that he was no disguised European, but really the Mahomedan saint he professed to be. He probably did not foresee that everywhere that he travelled suspicion would be aroused as to his real character, and he would be under the tremendous temptation of perpetually, and with every demonstration of sincerity, asserting that he really was what he knew he was not, under the almost certain penalty of having his life sacrificed, if detection took place. As a specimen of the scenes through which he had to pass, take the following from his earlier volume. Being at Herat, which had once been saved from capture by an English officer, and had been visited by some others of our enterprising countrymen, his European features

(centuries of cultivation have imparted these to the once rudely-formed Magyars) were recognised, and the following scene occurred :

"After having watched the exercises a short time, I went to the door of the reception hall, which was filled by a number of servants, soldiers, and petitioners. If all made way for me, and allowed me unmolested to enter the saloon, I had to thank the large turban I had assumed (my companion had assumed a similar one) as well as the 'anchorite' appearance which my wearisome journey had imparted. I saw the Prince as I have described; on his right hand sat his Vizir, and next to him there were ranged along against the wall other officers (Mollahs and Heratis); amongst them there was also a Persian—Imamverdi Khan—who, on account of some rognery, had fled hither from (Djam) Meshed. Before the Prince stood his keeper of the seal (Möhürdar) and four or five other servants. True to my dervish character, on appearing I made the usual salutation, and occasioned no surprise to the company when I stepped, even as I made it, right up to the Prince, and seated myself between him and the Vizir, after having required the latter, a corpulent Affghan, to make room for me by a push with the foot. This action of mine occasioned some laughing, but it did not put me out of countenance. I raised my hands to repeat the usual prayer required by the law. Whilst I was repeating it, the Prince looked me full in the face. I saw his look of amazement, and when I was repeating the Amen, and all present were keeping time with me in stroking their beards, the Prince half rose from his chair, and pointing with his finger to me, he called out half laughing and half bewildered, 'Vallahi, Billahi, Schuma, Inghiliz, hestid' [we omit the oath], 'I swear you are an Englishman!'

"A ringing peal of laughter followed this sudden fancy of the young king's son, but he did not suffer it to divert him from his idea; he sprang down from his seat, placed himself right before me, and clapping both his hands like a child who has made some lucky discovery, he called out 'Hadji Kurbunet' (I would be thy victim), tell me, you are an Englishman in Tebdil (disguise), are you not?' His action was so naïve that I was really sorry that I could not leave the boy in his illusion. I had cause to dread the wild fanaticism of the Affghans, and assuming a manner as if the jest had gone too far, I said, 'Sahib mekun (have done); you know the saying, "He who takes, even in sport, the believer for an unbeliever is

* *Travels in Central Asia; being the Account of a Journey from Teheran, across the Turkoman Deserts on the Eastern Shore of the Caspian, to Khiva, Bokhara, and Samarcand, performed in the year 1863.* By Arminius Vámbéry, Member of the Hungarian Academy of Pesth, by whom he was sent on this scientific mission. London: John Murray, Albemarle Street. 1864.

† *Sketches of Central Asia: Additional Chapters on my Travels, Adventures, and on the Ethnology of Central Asia.* By Arminius Vámbéry, Professor of Oriental Languages in the University of Pesth. London: W. H. Allen & Co., 13, Waterloo Place, Pall Mall, S.W. 1868.

himself an unbeliever." Give me rather something for my Fatiha, that I may proceed further on my journey.' My serious look, and the Hadis which I recited, quite disconcerted the young man; he sat down half ashamed, and excusing himself on the ground of the resemblance of my features, said that he had never seen a Hadji from Bokhara with such a physiognomy. I replied that I was not a Bokhariot, but a Stambuli; and when I showed him my Turkish passport, and spoke to him of his cousin, the son of Akbar Khan, Djelal-ed-din-Khan, who was in Mecca and Constantinople in 1860, and had met with a distinguished reception from the Sultan, his manner quite changed; my passport went the round of the company, and met with approbation."—*Travels*, p. 277, 8.

It was, we have stated, as a dervish or sacred mendicant that Vámbéry travelled, and though this gave him access to companies from which he would have been otherwise excluded, yet it carried with it one among other disadvantages, that it made him repress all manifestations of that curiosity which he so intensely felt, and look listless and apathetic, when he would gladly have taken active means to increase his knowledge. The region through which he passed was one where "to hear is regarded as impudence, to ask as crime, and to take notes as a deadly sin." This was one main reason why he did not return with that fulness of information on all points which the critics expected. It was only in cases where scenes were thrust upon his view that he was able to pick up much knowledge, and the primary object of his expedition, the philological comparison of one Turanian language with another was not very successfully attained.

Of course the character of his brother dervishes he could without offence observe. He thus speaks of the fraternity at the commencement of his recent volume:

"The dervish is the veritable personification of Eastern life. Idleness, fanaticism, and slovenliness are the features which in him are regarded as virtues, and which everywhere are represented by him as such. Idleness is excused by allusion to human impotence; fanaticism explained as enthusiasm in religion; and slovenliness qualified by the uselessness of poor mortals in struggling against fate."

"In a country like the East, where such social relations exist, and where we meet with such extremes, the dervish or beggar, though placed at the very bottom of the social scale, often enjoys

as much consideration as the prince who reigns over millions, and disposes of immense treasures." "As in fiction we see with pleasure the two antipodes, the king, Shah-ü-Keda, and the beggar brought into close proximity, even so we often find a ragged and dirty dervish, covered with vermin, sitting on the same carpet with a magnificently-dressed prince, and engaged with him in familiar conversation, nay, often drinking with him out of the same cup."—*Sketches*, i. 47.

Our author says that drought and barrenness characterise almost the whole of Persia, and speaks of the bitter disappointment experienced by those who have formed their opinions regarding it from the poets, instancing, among others, Moore's romantic descriptions as eminently misleading. But while denouncing Iran (Persia) as "a frightful waste," he says that Turkey is really an earthly Paradise. Turkey, as some of our readers know, is often called by the Mahommedans of Central and Southern Asia Róum, that is, Rome. They seem to have picked up the word while yet the Eastern empire was in Greek hands, and was confessedly only the Roman empire, with its capital transferred to a more eligible site. Thus they look upon Turkish power as virtually the Roman empire in another form, and regard the Sultan, like the ancient Cæsars, as the master of the civilised world.

Three of the important places which M. Vámbéry visited in the remote regions which he succeeded in penetrating were Bokhara, Khiva, and Khokand; and he notes that, while the rulers of the two states last-named have the title of Khan, the King of Bokhara has the higher appellation of Emir. He renders Vilayet, Persia; we have frequently heard it in India used as the proper name of England.

Khiva he describes as very beautiful, being seated amid luxurious vegetation of poplars and other trees, and surrounded by fertile fields, which appear to the eye all the more lovely in their greenness, from the fact that there projects from the sandy desert of Merv a tongue of barren earth, which reaches to within a league of the city. Here he was shocked to see punishments of a horribly cruel kind inflicted, with the details of which it is unnecessary to disfigure our pages. Here also robes of honour were bestowed on a ghastly principle—the number of heads belonging to enemies which had been brought in by the prizemen. "I heard them [the robes] styled four-headed, twelve-headed, twenty-headed, and forty-headed coats."—*Travels*, p. 140.

Bokhara he terms the capital of Central Asia. Its repute is very bad throughout our Eastern possessions, on account of the execution there of the lamented Stoddart and Conolly. To enter it, one must, to use a phrase occasionally employed, take his life in his hand. It is marvellous that Vámbéry ever succeeded in reaching it, or that, doing so, he ever again left it alive. A perfect medley of races—Bokhariots, Khivites, Khokandi, Kirghis, Kiptchak, Turkomans, Indians, Jews, and Affghans—may be seen in all the principal bazaars. Calicoes inscribed with the words “Manchester” and “Birmingham” so excited the “dervish” that he was in danger of betraying himself by an imprudent exclamation. Spies who suspected him, and were always on his track, told him of certain Europeans [Italians, it appears that they were] who had brought with them several chests of tea sprinkled with diamond dust, to poison all the inhabitants of the holy city; who had moreover “converted day into night, and brought about other infernal strokes of art.” Readers will be gratified to learn that these unhappy traders were released after being imprisoned for a time. Our traveller had often heard it affirmed that Bokhara was the true support of Islam. He thought the title too weak. It should rather, he said, be termed the Rome of Islam, since Mecca and Medina were its Jerusalem. Bokhara plumes itself on this superiority, and looks with suspicion even on the Sultan of Constantinople, on account of his continual intercourse with Europeans. The slave trade is lamentably flourishing in and around a city which pretends to superior sanctity.

Samarcand is so very difficult to reach that our traveller expected something splendid when at length he came in sight of it, but he was so thoroughly disappointed in this anticipation that he could not help yielding to a fit of laughter. The population, he says, does not exceed 15,000 or 20,000, of whom about two-thirds are Osbeg Tartars.

One who has visited such places as Khiva, Khokand, and Bokhara, might be expected to give an opinion on the danger our Indian empire may be in should Russia push her way through Central Asia. Vámbéry deems the peril a real one, and wishes our authorities to take warning in time. Vámbéry brought with him from Khiva a young Tartar hadji (or pilgrim), originally designed for the Mahommedan priesthood, who accompanied him on his return journey, witnessing his gradual metamorphosis from the Moslem dervish into the European traveller. During the early part of the

journey—that to Bokhara, Samarcand, Karshi, and as far as the banks of the Oxus—the hadji saw in Vámbéry only the learned mollah and the wild zealot. Then the object of his veneration gradually put off his affected sanctity, or, as our traveller words it, “On our journey from the Oxus to Herat, my feigned devoutness visibly decreased in exact proportion as the distance between me and fanatic Bokhara kept increasing. Prayers, ablutions, pious meditations, all became less frequent. My Tartar, no doubt, observed this; but it did not seem to trouble him, and he accommodated himself ungrudgingly to his master. His questions on religion were fewer, but he listened instead with more attention to my descriptions and narratives of the foreign land of the ‘Frengi,’ and the pictures I drew of those marvellous countries of the West.”—Sketches, p. 153. “He was especially struck when I assured him that the ‘Frengis,’ so far from being the savage, pitiless cannibals, such as they had been represented to him, possessed heart and feeling, and that they were infinitely superior to their reputed character in the East.” At Meshed the young man saw his spiritual chief sit for hours in the company of “an unbeliever”—or, to be plain, of an English officer—talking with him in a foreign language, and eating with him out of one and the same dish. He shuddered on hearing it perpetually declared that his revered master was a European in disguise; but these surmises only evoked his indignation. Meeting a second Englishman, the young hadji expressed his surprise that those Frengis [Europeans], contrary to all that he had been told regarding them, were “outwardly and inwardly such agreeable persons.” Further want of conformity to dervish ideas of sanctity appeared in his spiritual guide as the two were approaching Teheran, the holy man occasionally giving vent to his joyous feelings either in whistling or in singing popular airs taken from certain operas. In the parts of the East through which the young pilgrim had travelled, whistling was never practised, being regarded as extremely frivolous and indecorous; and, with great simplicity, he asked whether the Mecca people were accustomed to recite the Koran with such an accompaniment, and was greatly astonished when answered in the negative. The original plan had been that he should accompany his master as far as Constantinople, and then go on to Mecca by the way of Alexandria. But gradually his wish “to prostrate himself upon the grave of the holy ‘prophet’ receded more and more into the background,”

and when the time for bidding his master adieu at Constantinople arrived, he begged to be taken on to the once-dreaded home of the Frengis, and his wish being gratified, he forthwith settled down at Pesth, as if for permanent residence. Thus a man destined for the Mahommedan ministry, who scarcely ever had heard the name of Europe, or had heard it mentioned only in terms of the utmost abhorrence, has been transformed into a literary gentleman, "who is now seen turning over the large folios in the library of a European academy, acquainted with books on philosophy, on the history of the world and religion, Greek and Latin literature, and numberless authors besides." He has received the appointment of assistant librarian in the Academy at Pesth. What is yet more interesting to the Christian mind is an inquiry how his religious belief has been modified by the remarkable change in his manner of life. On this subject Mr. Vámbéry has a very noteworthy statement. He thus speaks of his ward: "With regard to his feelings on Islamism, his own speculations had already in some degree enlightened him. He observed that the nearer he approached the West the more Mahommedan fanaticism decreased, and as he in proportion with its decrease drew nearer and nearer to humanity and order, he could not help suspecting very soon that Islamism—or, at least, the Islamism he knew and confessed—was the declared enemy of civilisation and refinement of life, such as he met with in Europe. He has

never yet uttered a word of aversion or reproach when referring to the doctrines of the Arabian prophet, but his subtle and speculative theories sufficiently indicate that a strong revolution has been wrought within him. Without wishing to assign the cause of this great contrast between the East and the West solely to the influence of Christianity, he has nevertheless arrived so far in his conclusions as to comprehend that our western culture and mode of life are incompatible with the teachings of Mahomet. He has never yet distinctly expressed to me his preference of either one or the other religion, and it will probably be long before he will venture to give expression to any thought of the kind. His allusions and fragmentary remarks, however, prove that his mind is occupied with questions of this nature, and that the great struggle with himself has begun."—Sketches, p. 164.

If, by the Divine blessing, such changes have been produced on one Mahommedan devotee from Central Asia, then obviously, with proper instrumentality, they might be effected on all the inhabitants of that region so long outside the pale; and the Cross might gain triumphs over the wandering Tartars in places where, since the missionary exertions of the Nestorians ceased, now long centuries ago, the creed of the false prophet has ruled without a rival, and the religion of Jesus has been regarded with mingled hatred and scorn.

JOTTINGS. BY ORIENT.

No. I.

MISSIONS AND THE BIBLE.

SEVERAL of the gatherings called "Missionary Conferences" have already been held. It does not appear to be irrelevant to ask, what has been their scope and their object? Some of them were professedly of a local, and some of a general nature. It is worthy of consideration whether those "Conferences," professing to embrace the general interests of missions, have, after due investigation, put on record their views for the guidance of the conductors of missions on such important and vital subjects as the following:—

Has the theory of "Committees" or "Boards of Missions," as carried out at present, proved

an advantage or a disadvantage to missions, and "Christian work?" Is it not an historical fact that in politics, in commerce, in most public and social enterprises, "Boards," when they superintend details, and not merely the general principles of operations, have proved to be rather obstructions than helps? Has it not been conclusively proved that, in all such enterprises, efficiency and success depend more upon the ability, energy, and tact of the secretary, who is the *practical head* in such cases, rather than upon any views that can be advanced by any number of men necessarily much less acquainted

with all details than the secretary is? Are there any reasons why "Christian work" should form an exception?

Has the system of "Mission Stations," "Mission Compounds," &c., as now adopted in the East, proved an advantage or an hindrance to the spread of Christian principles and Bible knowledge in heathen society? Is the principle of detaching native converts from their countrymen, to form "stations," a sound one, when the reverse is practicable? What modifications and improvements ought to be introduced into this system?

Admitting, as the experiences of modern missions seem to demand, that the state of the heathen world requires the two-fold branches of Christian labour—the fixed educational and the travelling modes of operation—have the conductors of modern missions done their duty, both in the selection of suitable agents, and in the arrangement of their labours for carrying out efficiently those two branches, and also for preserving the advantages derived from age, experience, and ability, upon the advent of new labourers?

These considerations are thrown out here, however, merely as suggestions for future consideration, and to court an expression of opinion regarding them, on the part of any future "Missionary Conference."

But the main object of the present "Jottings" is to call the attention of "Missionary Conferences" and the conductors of modern missions to the comparative and respective claims of large heathen nations, who possess native literature and the elements of national vitality—nations which, in fact, possess the requisites for a future national existence; and the claims of petty tribes, consisting of small groups of savage men, which are visibly decreasing and vanishing from the face of the earth—many of which, judging from the present rate of decrease, cannot continue to exist for another century; and some of which must be reckoned amongst the things of the past in less than half that period.

The existence of such petty and vanishing groups of men will probably not be doubted. There is no necessity to inquire here into the various causes of their decrease; whether there be any natural law lying concealed at the root of this phenomenon, or whether it be simply a fact arising from adventitious or local circumstances; nor is it necessary to inquire here how numerous those decreasing groups of the race are on the unreckoned clusters of isles in the

bosom of the Pacific; among the aboriginal "Indians" of the American continent; in the wild forests of Anstraliasia; between the romantic peaks and ever-green shades of the interior mountain-chains of India and China; and amongst the barren crags and fertile dales and streamlets of the vast ranges of hills which separate those two countries and elsewhere.

Since "the field is the world," according to the deliverance and by the authority of the Founder of Christianity; and since the Bible, not only in the oral instructions of its teachers, but also as a Book adapted to the understanding of every group of the race, appears to be an essential element in a national Christianity that has life, and that is worth possessing, "Missionary Conferences" and the conductors of missions have two important questions to solve: 1st, How far the theological terminology and dogmas, the sectional forms and peculiarities of the hereditary Christianity of Christendom, should be transplanted into the churches being and to be founded in heathen lands? 2ndly, Is it the duty of missionaries to attempt to create a literature, and to translate the Bible into the crude dialect of every savage group of men, who seem to possess hardly any attribute of humanity excepting the form, who possess no literature whatever of their own; and whose separate and distinct tribal existence must, judging from present rate of decrease, vanish altogether, long before any literature can be created for them, and even before the Bible can be translated.

As a further illustration of what is here referred to, in connection with small and vanishing tribes, those residing on the north-eastern frontiers of the Queen's dominions in India might be selected. These "frontiers" are formidable in their extent; and not less so in the varieties of their tribal distinctions, peculiarities, customs, dialects, and in the ignorance and wildness of their clans. The "frontiers" known by this name extend from the north-eastern corner of the Bay of Bengal to the snow-peaks of the eastern Himalayas, which watch over and direct the unexplored course of the Thibetian Sangpo till it reaches the sacred Brahmakund, and forms the renowned stream of the Brahmaputra in North Assam. The two fertile, beautiful, and populous valleys of Assam and Sychet are also included within these "frontiers," and may come in for some notice in due course in these "Jottings." The principal tribes inhabiting the ranges referred to here are the following:

The Jumia Mughs, the Kumea, the Morungs, the Tripuras, the Loosais, the Poi, the Sooti, the Fauti, the Kookie, the Munipoori, the Koupoie, the Cachari, the Koireings, the Kamsol, the Koom, the Aimool, the Purum, the Cheeroo, the Karum, the Munteck, the Muram, the Myang-Khang, the Loochoopa, the Nagas—both Kutcha and Angami, the Singphos. Again, inhabiting the spur of hills between the valley of the Brahmaputra on the north, and that of the Soounah on the south, we have the Garos, the Khasias, the Syntengs or Jyntiales, the Lalongs, the Mikirs, &c. On the north, north-east, and north-west of the valley of Assam are found the Miris, the Mishmis, the Khamtis, the Abors, the Bor-Abors, the Butias, and several other smaller tribes. This dist may suffice for our present illustration.

A little digression might be excused here just to remark, that our best cyclopædists, even the *Britannica* and the *Metropolitana*, supply no assistance whatever in connection with the histories of these frontier tribes. It cannot be said that these tribes are unknown; nor are their hills unexplored. Whatever little information, therefore, may be conveyed by these "Jottings" regarding the tribes, and their customs, dialects, creeds, and territories, has been collected by traversing their hills, and conversing with the people, or by borrowing from the records and findings of the comparatively few Europeans who have done so.

The Shans and other tribes further east are here reckoned among the numerous clans of the Indo-Chinese Peninsula, which are not embraced in the present illustration. The tribes of that peninsula are as deserving of the notice of the missionary, the merchant, and the statesman, as those on the "north-east frontiers."

Now, it may be safely asserted that not one of the above-named tribes possesses a *literature*, and very few of them possess any alphabet, or other marks, by means of which human thoughts can be expressed in writing.

Admitting that it is the duty of Christians to do their utmost towards the enlightenment of such savages as these, the question presents itself, Is it a part of "Christian work" to attempt to create a literature, and to dress the thoughts contained in the Bible in the only dialect understood by each small group of the human race inhabiting these hills, valleys and forests; whilst it is obvious at the outset, that one-half of those groups shall have dwindled away to half their present number long before a tenth of their number can

be made to understand the very rudiments of any new teaching?

This question has its difficulties on both sides. One cannot at first sight conceive how to give it either a decided affirmative or a decided negative reply. To call attention to this difficulty is the object here. It must be admitted, that untravelled Christians—and occasionally travelled ones—view these small and savage groups with much greater interest than they do the larger nations, which possess ancient, extensive and stately literatures of their own, in which the national mind, the national morality, the national life, have alike been imbedded, petrified, stereotyped, and rendered incapable either of progress or of movement, which has been the general fate of all the ancient civilisations and mental activities. This feeling amongst Christians, be they travelled or untravelled, emanates probably as the natural results of the slow progress which any new principles and set of thoughts must evidently make amongst large and learned heathen nations; and also as the effect of the weariness arising from the endless turmoil and restlessness of modern civilisation and progress as they exist in the lands of the Bible.

But the question for the conductors of missions to decide is, not whether such an interest has been manifested by zealous, individual Christians, but whether it is founded upon sound and deliberate judgment, whether it involves a principle of action worthy of general adoption, or whether it is imaginative, romantic, and akin to the feeling expressed by the hero of Locksley Hall:—

" Oh! for some retreat

Deep in yonder shining Orient, where my life began to beat.

Oh! to burst all links of habit—there to wander far away,

On from mountain unto mountain at the gateways of the day.

Larger constellations burning, mellow moons and happy skies,

Breadths of tropic shade and palms in cluster, knots of paradise,

Droops the heavy-blossom'd bower, hangs the heavy-fruited tree,

Summer isles of Eden lying in dark purple spheres of sea.

There, methinks, would be enjoyment more than in this march of mind,

In the steamship, in the railway, in the thoughts that shake mankind."

THE BENGAL OPIUM ENORMITY.

WE would request special attention to the following extracts from the *Times* Calcutta correspondent, the subject being the important one of opium. As is well known, the Anglo-Indian Government has for many years occupied a position in regard to that drug which all Christians would gladly see it relinquish; and from time to time agitation has sprung up upon the subject, continued for a certain period, and then died away. We purpose making an effort to show that a new crusade might be more effective than any one which has preceded it in achieving the long-deferred reform.

Our readers are all more or less aware what the nature of the opium grievance is, though, on certain details connected with it, the knowledge of most people is far from precise. What is to be complained of is, not that the Indian—or to be more specific, the Bengal—Government permits opium to be grown and prepared in India, as our rulers here allow the cultivation of grain for purposes of distillation, and its subsequent conversion into intoxicating liquor; the gravamen of the charge is, that *they openly stand forth themselves as cultivators of the poppy and manufacturers of opium*. When an allegation so startling as this is made by missionaries, a large number of persons are incredulous. They suppose that those who put forward the statement are zealous men, weak in intellect, who, allowing themselves to be excited by the more or less grave lapses from the high ideal standard of morality which they expect governments to reach, exaggerate errors, and often represent practices as criminal which men of greater mental powers would see to be harmless. Moral reformers should not, then, omit to take note that the assertions so often made by Indian and Chinese missionaries are in every particular endorsed by the calm and philosophic "*Times* correspondent" in Calcutta. Here are some of his affirmations on the subject:—

"The state of the case is this: China will have opium, just as England will have gin and Scotland whisky. All facts go to show that the abuse of opium in China, while great, is by no means equal to that of alcohol in Europe. *The moral question is not whether China may be supplied with opium, but whether England as a nation, as the ruling power of India, ought, in its OFFICIAL AND NATIONAL character, to grow, manufacture, and*

export the drug, the use of which has, after two or three years, been legalised in China. Yet this is the position of England at this moment in relation to three-fourths of the opium exported from India."

Again: "In Bengal, it [*the Government*] is as responsible for the trade as any *English distiller*, or rather as Mr. Disraeli would be if he drew the revenue from a State-monopoly of the growth of malt and manufacture of alcohol."

In another place he terms the Government position "an intolerable and unusual responsibility—such as *Russia, even, lately shook off.*"

The details which show the exact amount of connection the Bengal Government has with the opium manufacture are thus clearly given:—

"What are the facts? As to Bengal I have gone through the poppy-fields of Shahabad, and have witnessed every detail of the manufacture in the enormous godowns of Patna. Under a severe contract law, twice as penal as any that has ever been proposed for ordinary agricultural progress and scouted by England, advances of money are annually made to the peasants of Behar, Benares, and elsewhere. The State lies out of these advances for a year. Its establishments of highly-paid officials, and oppressive or colluding native subordinates, supervise every detail—the preparation of the fields, the sowing, the weeding, the scraping of the capsules, the collection of the crude juice, its transit to the State-factory, and its sale in Calcutta. Yet, in spite of its establishments, smuggling is the rule."

The depth of moral degradation to which opium has at one time or other dragged down our Eastern Government is not fully understood when we simply confine our view to what takes place in India. It is needful to recall the unwelcome fact that we long manufactured the drug, knowing that the greater part of it was purchased by men who did so intending to smuggle it into China, in violation of the fiscal laws in force throughout that country. Nor was it in providence permitted that the discreditable connection thus formed with contrabandists should affect us but slightly; it plunged us into one, if not a succession, of wars. The first struggle with China arose, it will be remembered, mainly from the seizure and detention by a high mandarin of quantities of opium which were about to be surreptitiously introduced into that empire. Efforts were made at the time

to show that the war was not really caused by the opium quarrel. On this subject Lieut. Ochterlony, in a work which he published in 1844, termed "The Chinese War," says :—

"The novel war which was thus in a measure proclaimed, was not very popular in England, since there were many who could not divest their minds of the erroneous idea that it was undertaken to enforce upon the Chinese the continuance of a traffic whose tendency upon the morals and welfare of the people was of the most pernicious kind, and that it was a domineering and disgraceful attempt to compel the importation of an article strictly forbidden by their own laws; and, further, that the sordid motives which had influenced the British Government to appeal to arms in support of the unrighteous cause of the opium dealers, ought to be held in abhorrence as wholly unworthy of that standard which was now to be unfurled against a race whose sole offence was a desire to maintain their own institutions, and to withdraw from all intercourse with a people who had spared no exertion to overturn and set them at defiance."

This view Lieut. Ochterlony considers as plausible, but entirely fallacious, and says, "The opium question should be regarded merely as a spark blown into a mine, which, during the last half-century, the vindictiveness and insufferable arrogance of the Chinese Government had been gradually charging, and it can be no more considered the primary cause of the war than can the match which ignites the train be styled the cause of the breach made by the explosion." Here all that we contend for is virtually yielded. We have no doubt that the arrogance of the Chinese Government would sooner or later have led to hostilities with Britain; yet do we feel that our guilt was great if opium was the spark which fired the train.

Within the last few years matters have become worse instead of better, in two particulars. No long time has elapsed since the Indian revenue from opium was only five millions annually; now it is about eight and a half, three-fourths of it, as before stated, being raised on the objectionable system. Next, the change consequent on the Indian mutinies, which placed the government of India more directly under the control of Parliament than it had been, brought each elector, nay, even the unenfranchised, more directly into relation with our country's acting in the East than had been the case previous to that transfer of power. It is scarcely a figure of speech to say that each

one of us is a sleeping partner in an establishment for the manufacture and sale of opium. Happily, we are able to add that, as the traffic is now recognised in China, we have no complicity in the smuggling transactions through which of old the drug found its way into the consumers' hands.

Greatly should we desire to see the removal of the crying abuse to the exposure of which this article is devoted. But it may be asked, what practical measures would you recommend? The writer of these lines has no hesitation in returning a reply. For many years he has held the view now so well advocated by the *Times* correspondent. One reason why previous agitation failed was that too much was attempted. The prohibition of the growth of the poppy and the annihilation of the opium manufacture have been the aim of some; but they have made no more progress in realising their programme than the advocates of a Maine law have done in Britain. We should confine our efforts to the removal of the national sin; leaving the social question for further consideration. Let efforts be made to induce the Government itself to withdraw from the manufacture of opium. Let that occupation, like the distilling of liquor here, pass entirely into private hands; then let opium be taxed as highly as it will bear, partly for financial but chiefly from moral reasons, like intoxicating liquors at home. When Mr. Gladstone readjusted the incidence of taxation a few years ago, he was wont to apologise that he could take but one penny or twopence off tea and other harmless articles of consumption. Had he been able to afford it, he would have raised no revenue from such articles at all. But when he came to the case of intoxicating liquors, it was his practice to apologise for his not being able to lay on them so heavy a tax as he would like, else smuggling would spring up. Opium should be charged as many rupees per cwt. as can possibly be laid upon it without making smuggling too flagrant.

A statesman is always careful of launching into doubtful experiments, especially where serious loss of revenue may be the result of error on his plans. But in this case, happily the risk is small. The very system contended for is employed throughout most of India, always excepting Bengal, and has worked satisfactorily.

It will be perceived that among those who advocate the reform now recommended, are men like Sir Charles Trevelyan, Sir Robert Hamilton, and Sir William Muir; nay, that SIR JOHN LAWRENCE himself is most desirous of terminating

the evil system now prevailing. The circumstances are consequently more favourable than ever before for a settlement of the question ; and we should rejoice were the voice of the Christian

public raised in support of the distinguished Indian administrators who seek at once and for ever to sweep away an aggravated and far too long indulged national sin.

THE RELIGIOUS CONDITION OF THE FREEDMEN IN THE SOUTHERN STATES OF THE AMERICAN UNION.

THE most recent intelligence respecting the efforts now being made to promote the moral and religious welfare of the four million freed negroes in the United States is of a very cheering nature. The satisfactory progress in this direction is, under God's blessing, mainly traceable to the religious and educational agencies instituted by the American Freedmen's Missionary Association of New York, the Western Freedmen's-Aid Association of Cincinnati, and the National Freedmen's-Aid Association of Great Britain.

Of these three societies, the first has for its special object the religious improvement of the coloured people ; the other two, whilst not neglecting opportunities of religious influence, address their efforts primarily to the provision of material assistance, and to the establishment of schools.

A large proportion of the teachers and religious instructors engaged in this excellent work in the South consists of Northern ladies who, under a sense of Christian duty and love to souls, have cheerfully relinquished the comforts of home and the pleasant companionship of beloved relatives, for a life of laborious but most useful service in distant states. The number of missionaries and teachers thus engaged is far greater than it is generally supposed to be. Thus, there are in Virginia, 73 ; in North Carolina, 41 ; in South Carolina, 32 ; in Georgia, 110 ; in Florida, 1 ; in Maryland, 2 ; in the District of Columbia, 3 ; in Alabama, 43 ; in Tennessee, 44 ; in Kentucky, 38 ; in Michigan, 3 ; in Illinois, 10 ; in Missouri, 7 ; in Kansas, 6 ; in Arkansas, 13 ; in Mississippi, 33 ; and in Texas, 14.

These numbers represent a very large actual amount of effort and of distributed religious agency ; but, nevertheless, the area of geographical extent, and the vast population of hitherto neglected and ignorant Freedmen (four millions in the aggregate), demand a very great increase in the labourers in this portion of the Lord's vineyard. *Texas alone is four times the size of France. Can*

fourteen missionaries be deemed any approximate sufficiency for so large an area ? Virginia, again, equals England and Wales in extent. Seventy-three labourers to such a field permits less than two to each county.

Widely scattered as these Christian labourers are, they are working vigorously and effectually. Thus, one of them reports, from Georgia, that the Freedmen are being visited by the good Spirit of God, and many are inquiring for the way of life. Most of those already converted, as it is hoped, are scholars in the schools ; but the interest is by no means confined to them. Another correspondent, a school superintendent, writes from Norfolk, in Virginia, describing one of the week-day meetings with the young people as being "one of the happiest evenings of my life." He adds that most of those present were anxious about the salvation of their souls, and had been brought to feel themselves sinners in the sight of God. The solemnity of the occasion elicited from the teachers present the testimony that "Jesus was surely with us." The exercises at such gatherings consist of reading a portion of scripture, with singing, reading appropriate tracts, and religious conversation with individuals.

In the letters from the teachers to their friends in the North, they uniformly and importunately implore their correspondents to "Pray for us !" God is pouring out of his Holy Spirit on their missions and schools ; and these importunings for prayer are not merely formal or official. One of these labourers concludes a letter with the words, "This is a critical time with us, and there are many influences which are hostile to a great work of grace ; but we wait in hope for the salvation of God. Will you not, with those connected with you, have special remembrance of our wants at the Throne of Grace ?"

The peculiar circumstances of the Freedmen, at this juncture, encourage the Roman Catholics to avail themselves of the opportunities of influence now presented. This they are actively and vigi-

lantly attempting to do. Some of the negro women, in particular, are attracted to the Roman services by the music, the pictures, and the imposing ceremonials of the worship. But a more effectual source of proselytism consists in the still existing and wide-spread objection of Southern Protestants to receive coloured people as equals in their religious services. In some churches the Freedmen are excluded altogether; in many others they are only permitted seats in "the nigger pews;" whereas the Romanists open wide their chapel doors and receive them into full communion. Before their altars the white and black kneel in harmony and peace, as brethren and equals. Of course the negro population are not slow to perceive this, or to act accordingly; but it should stir up the Protestants to increased sympathy and conciliatory freedom of intercourse with the hitherto despised race of Africans.

It is a promising sign of permanent progress that there exists so much willingness and determination amongst the Freedmen "to support their own schools and chapels." In some districts there is absolutely a feeling of enthusiasm in this respect.

The impulsive and demonstrative temperament of the negro race often strikingly characterises the religious meetings of the Freedmen, but it is co-existent with much genuine piety. Their exclamations are often very original. Thus, one

old negro recently, after singing an hymn, burst out with the words, "I is bran new; it seems like I could hug all the world up to me, if I could reach round; it looks like trees bow me welcome." Another negro thus rebuked a noisy, "hollering" sister, in the congregation: "Yours 'aint de rale grace, honey; 'taint de sure glory. You hollers too loud. When you gits de dove in your heart, and de lamb in your bosom, you'll feel as ef you was in dat stable in Bethlem, and de blessed Virgin had lent you de sleepin' baby to hold."

One of the most encouraging elements in the operation of the mission and teaching efforts in the South, is the general absence, hitherto, of sectarianism. The object is to promulgate the simple general doctrines of Christianity, and not to perplex the negro mind with controversies about doctrinal differences. At the same time there are being conducted, and with good success, certain collateral missions in connection with distinct Christian bodies, and in particular, the labours in Tennessee of the agents of the United Presbyterian church. But, generally speaking, the labour in this vast and interesting sphere of Christian effort is of an unsectarian, and remarkably harmonious, and, withal, very scriptural character. The prayers and pecuniary support of Christians, on both sides of the Atlantic, are earnestly invited in promotion of the continuance of these good and blessed exertions.

PROTESTANT MISSIONARY EFFORTS IN ABYSSINIA.

(Continued from our last.)

BOMBAY, the capital of Western India, and which would constitute no bad capital for India itself, is a very important missionary station—on this account among many others, that it is not difficult to find a way from it to nearly every place in the East. A short sail from it soon places the traveller on the main land of India; a longer one can convey him southward to Ceylon, the halting-place of those who are bound for the further East; or northward to the mart of Kurra-chee, or even up the Persian gulf to Iran and Central Asia; Arabia is but a few days' run of a steam-boat westward; and Abyssinia, and even the remote Cape of Good Hope, receive from it certain rays of influence. But why, it will be asked, introduce the name of Bombay, when Abyssinia

is the theme? The reason will very presently appear.

We learn from the Rev. Dr. Wilson's "Lands of the Bible" that when the eccentric Christian traveller, Dr. Wolff, visited Abyssinia, he and the church missionary, Mr. Isenberg, (mentioned in our former article,) persuaded an influential native to set out for India, taking with him his two sons, Gabru and Maricha, with the view of obtaining for them a Christian education. It is illustrative of the unsectarian spirit which prevails throughout a large portion of the missionary body in the East, that the commendatory letters they carried with them were to be delivered to the Scottish Presbyterian missionary, the Rev. Dr. Wilson of Bombay, who had not very long

before set up at the Western Presidency seat a first-class missionary institution on the model of that which, in the hands of Dr. Duff, had already achieved wonderful results in Calcutta. The two reached Bombay in April, 1837, and were kindly received into the house of Dr. Wilson, to whose hospitality the writer of this article, like many others, was indebted while he sojourned for a few days in Bombay. Let it not be thought that fathers who belong to half-civilised races, like those we have gone to fight in Abyssinia, are destitute of human affections; every missionary knows that it is the contrary; and the Abyssinian father stayed a whole year in Bombay, watching over the progress of his sons. The youths remained in the General Assembly's Institution at Bombay for four years and eight months, or from April, 1837, till the 2nd January, 1843. Attending a public institution in which a large number of their class-fellows were subtle Hindoos, it was needful for them to put forth considerable mental energy to make even a respectable appearance in their classes, and they did far more than this—they succeeded in distinguishing themselves even among the intellectual youths by whom they were surrounded. There was one striking advantage they had over most of their unhappy fellow-students. They were nominal Christians, and could address themselves to the highest subjects without the fear that it would lead to a total separation between them and their relatives. So when good evidence was given by them that the grace of God had been operating in their souls, they were able without molestation to avow their belief in the Saviour, and take their seats with the native church at the Lord's Supper. In the early part of 1843, Dr. Wilson commenced that homeward journey, *viâ* Palestine, of which the results were subsequently given to the world in the "Lands of the Bible;" and he took with him as far as Aden the two youths, Gabru and Maricha, so that they might put forth an effort to penetrate into their native Abyssinia, and do what they could there to diffuse the uncorrupted Christian faith.

They made good their entrance into Abyssinia, and found their father alive and well. He retained the high position which he had before occupied, being a provincial governor. The youths sought to render their benighted countrymen partakers of the religious benefit which the institution at Bombay had conferred on themselves, but met only with very partial success. "They say," writes one of the youths, "that we have sold our ancestors'

religion for money." So, after a sojourn of two years in Abyssinia, they again presented themselves in India. Leaving Adowa, their native place, in February, 1845, they went first to an island near the Abyssinian coast, the now familiar Massowah; thence they sailed to Mocha, and thence to Aden. At Aden they embarked in an Arab vessel for Bombay. Arab ships, it need scarcely be added, are by no means so safe or so punctual in their arrival as British vessels, and when the youths with their fellow-voyagers, after encountering severe weather, next saw the land it was not at Bombay, but at a harbour called Mundra, in the province of Cutch, into which they had to put with the stern of the vessel broken. They were aware that a mission—that of the Irish Presbyterian Church existed at Rajkote, in Kattywar; and thither accordingly they resolved to go. So walking to another port called Toonia, twenty-four miles distant, they were conveyed across the Gulf of Cutch to Jooria in Kattywar, and thence walked to Rajkote. Arriving at the gate of the Rev. James Glasgow, one Saturday evening in the dusk, just as a weighty shower was impending itself, they asked permission to spend the night, and being disappointed on finding that they were not at first recognised, they seemed on the point of departing. At length, however, one of them said, "We are Gabru and Maricha," and produced a certificate written by Dr. Wilson, which, notwithstanding the wetness of the evening, they had managed to keep clean and dry. They were at once invited in, and provided with refreshment and dry clothes. Subsequently they visited the Irish Presbyterian mission at Gogho. When the rainy season terminated, they left Kattywar; and, on the 9th of September, 1845, reached Bombay, where they resumed their studies in connection with what had now become the Free Church Institution.

When the writer of this article was at Bombay, which he was from 14th to the 22nd February 1847, the two Abyssinian youths were members of the mission family which, in the absence of the Rev. Dr. Wilson, was presided over by the Rev. Robert Nesbit, whose deeply affectionate spirit so eminently qualified him for such a duty; and the voices of the Abyssinians mingled with European, Hindoo, and Parsee voices in singing the Redeemer's praise: Europe, Africa, and two countries of Asia contributing representatives to the small gathering of Christians, whose unity of faith on the most essential subjects gave pleasing evidence of the adaptation which the Gospel

possesses to the people of every country and continent.

In the prize list of the "College Division" of the Free Church Institution at Bombay, at the annual examination on Wednesday, February 28, 1849, we observe Gabru and Maricha Warke figuring for Theology, and Gabru for Natural History. In the report of the mission for 1848, published in the *Oriental Christian Spectator* for January 1849, we find an election of elders for the Free Church in Bombay by the votes of the communicants, and among those chosen was Gabru Warke. In the same report this important paragraph occurs from the pen of Dr. Wilson: "Mr. Gabru Warke now referred to, and his brother, Mr. Maricha, are on the eve of sailing [since the annual meeting of the auxiliary they have sailed, on the 1st March 1849,] for their native country Abyssinia, there to engage in the work of the Lord, as Providence may enable them—by circulating copies of the Scriptures, of which they have obtained a considerable supply in Amharic, Ethiopic, and Arabic, from the Bible Society, by founding a school, and by godly conference and address. Their piety and energy are of a high character; and they are greatly beloved by us all, and by the members of the native church, with which they will still maintain their connection, intending to visit Bombay from time to time. They will be greatly missed by us all, and especially in my family, of which they have so long been members. The produce of articles of ladies' work sent to Mrs. Wilson by kind friends at home, will defray the expenses of their voyage and outfit, and of their incipient agency; and if the Lord open up for them a door of usefulness, and if they be enabled to diffuse among the mountains of Ethiopia, now almost the only refuge of the persecuted professional Christianity of the North of Africa, a knowledge of those great and saving truths which have been there so long obscured and perverted, the means of their further support, it is believed, will not be wanting, especially as many persons here, as well as in Britain, feel in them a lively personal interest, and a strong desire to seek the revival of evangelical religion among the degraded Eastern churches. It is delightful to see in their case the light of divine truth, so lately kindled at Bombay, radiating westward to another continent. May each of them prove another Frumentius or Adesius, by whom the gospel was first introduced into their native land."—*Oriental Christian Spectator* for 1849, pp. 58-9.

The two Abyssinian youths, as stated, left Bombay on the 1st of March, 1849. It was in an Arab vessel. About the same time, their father, "an interesting and venerable sheikh," who had travelled to Bombay to make inquiries about them, as well as to traffic, advantageously disposed of a quantity of gold he had brought with him, and, laying in a supply of articles suitable for Abyssinia, sailed from Mundavee, the chief seaport in Cutch, his ultimate destination being Abyssinia. Before departing, he addressed to Dr. Wilson a letter, thanking him for the great kindness shown to the two African youths.

Gabru and Maricha reached Aden in a month and four days after leaving India, and sent letters full of the warmest affection to their missionary patron and friend. On the 15th of April they sailed again, touched at Mocha and Hodeidah in Arabia, and finally reached Massowah on the Abyssinian seaboard. "The landscape there," they say, "is very grand. We saw afar off some hills of our country, which created in us a great joy." Their father, whom they had left at Hodeidah, some time afterwards joined them, and they went with him inland. Their youngest brother had died, but their mother was still alive, and to her they wrote letters. They heard that enemies had told King Wobi that the real object of their father's journey to India was to get an English army to fight against him; but, strong in the consciousness of their innocence, they did not attach weight to this adverse rumour. In due time they left Massowah for Hali, whence they went on to Wobi's camp. "He gave orders," they add, "to give us a place and all necessary things. The next day we were called to see him. We found him sitting between two large pillows, on his throne. Near his right side were sitting Hataka, Habta Selase, and Bluta Desta, and near the left side Bluta Hakare, the great men of his kingdom. They asked us if the English had conquered the whole of India. After a little talk, we gave him a present, and went away to our place. He received us very kindly indeed. Next morning he sent for us a cow and two young lions; he also gave us a great deal of corn and honey. Blessed be the Lord. He will give grace and glory; no good thing will He keep from them that walk uprightly." Maricha, we learn from Dr. Wilson, laid great stress on the gift of lions, the like of which had never been bestowed on a subject before; but the young man adds, "he has said he will give us greater than this, when we go to him after a month or two. But what is that to us? If

the world affords pleasures, they cannot suit our society; its honey is mixed with gall, its sweet with wormwood, its wine with water, its gold with dross, and all it yields with poison. The pleasures I would seek are such as my soul may feed on without danger, feast on without surfeiting, and rejoice in without sin." From the camp they went to their native place Adowah.

Their desire was to open a school, but after a month had elapsed they had not succeeded in getting the necessary arrangements completed. They had not, however, been idle. They had conversed about the true faith with many, and found several of their "brethren," who remarked "Let us do what the Bible says, laying aside all things else beside." There was a great demand for copies of the Scriptures. Their father gave them countenance. There was with them besides a gentleman, whose words were "almost scriptural," and finally even the Abuna, though such a foe to the Jesuits as to have obtained their expulsion from the country, was for a time at least a friend of Gabru and Maricha, and professed

great love for the English. The interesting letter to Dr. Wilson, from which the foregoing facts are taken, may be found at length in the *Oriental Christian Spectator* for November and December, 1849.

Occasional communications arrived from the missionaries to their friends in Bombay; and in 1855 Gabru paid a visit to India, and then again returned to his native land. He found that in his absence a revolution had taken place in Abyssinia. In fact, the experience of these interesting youths (almost the first fruits in modern times of Ethiopia to Christ), however cheering at first, soon became of a chequered character, they finding, like their European brethren, the soil of Abyssinia hard, difficult to cultivate, and liable to be torn up by convulsions occurring at brief intervals; yet can it not be doubted that, in due time, some of the seed sown by them will spring up, and perhaps attract notice, as plants of renown in that long unfruitful part of the vineyard of the Lord.

(To be concluded in our next.)

MEDICAL MISSIONS. TRAVANCORE.

WE have been favoured with a copy of the Annual Report for 1867 of the South Travancore Mission Hospital, and shall make some quotations from it which cannot fail to interest our readers. In our August number for last year we gave an account of the same institution, and also of the class of medicine and surgery which Mr. Lowe instituted fully three years ago, with the expectation of preparing a small number of young native converts as assistant medical missionaries. We shall on this occasion follow a similar course, giving, in the first place, a brief summary of the medical and surgical cases, and then reporting progress in regard to the training class. A few illustrations of the *evangelistic* work in connection with the *medical* will form an appropriate conclusion to this short paper. They show very clearly, if we mistake not, that the kindly attentions of the healing art are peculiarly adapted for softening the human heart in the time of sickness and anxiety, and rendering it accessible to the Gospel of the grace of God. Of course the Divine Spirit must interpose in every case; but He often employs medical agency as a powerful

means in subduing prejudice and winning the attention of men. Let Christian surgeons and physicians be encouraged then to persevere in seeking to do good to the souls as well as to the bodies of their patients. They practise a god-like profession—a calling which affords many opportunities for speaking a word in season, and which the Lord Jesus Christ honours with frequent seals of his approbation. "Heal the sick, and say unto them, The kingdom of God is come nigh unto them."

"I. A summary of medical and surgical cases treated during the year:—

Medical cases	...	...	...	3,515
Surgical do.	...	...	...	1,906
Vaccination do.	...	...	...	2,773
Indoor patients	...	...	...	270
Outdoor do. visited	...	...	...	200
Poor patients assisted, about	...	...	...	150

"The great proportion of medical cases which have come under our notice during the year are included under fever, dyspepsia, rheumatism, diarrhoea, dysentery, dropsy, diseases of respiratory organs, diseases of women and children,

nervous diseases, and diseases of the skin. Many cases, deeply interesting in a professional point of view, might be reported, but, to the general reader, the details of such cases would be neither interesting nor instructive.

"The surgical cases which have been under treatment include simple, compound and comminuted fractures, simple and compound dislocations and severe flesh wounds, the result, generally, of palmyra accidents, assaults and self-inflicted injuries; ulcers, abscesses, carbuncles, diseases and injuries of eye, nostril, ear and mouth; accidents caused by the careless use of firearms at weddings, processions, &c.; bites of snakes and insects; operations for the removal of tumours, polypi, cataract, cancer, dead bones; obstetric operations, catheterism, amputations, &c. &c. &c.

"The vaccinator has been busily engaged throughout the year, travelling from village to village, principally among the mountainous regions of this district. He has vaccinated, on an average, 230 persons a month.

"II. *Training-class*.—It is with sincere satisfaction that I now state that the course of study as originally proposed is finished, and that we have ready for active service a little band of intelligent, pious young men, who have gone through a course of systematic teaching and practical training, fitted to qualify them for occupying spheres of great usefulness in our mission.

"The conduct, diligence, and success of the students have been satisfactory.

"I have forwarded to Dr. Burns Thomson, Edinburgh, copies of a number of reports, kept by the students of medical and surgical cases which have been under their charge during the year, and I am sure Dr. Thomson will gladly forward these reports to any professional friends who may wish to peruse them. They are interesting in themselves, and serve to give a general idea of the nature of our hospital practice, and of the capabilities of the young men.

"At the beginning of the year I had the pleasure of receiving into the class a young man to be trained as a dresser, the whole expenses of his education and equipment being defrayed by his uncle, who is one of our most influential and respected converts. He has just erected, at his own expense, in the town in which he lives, which is one of the principal towns of Travancore, a neat substantial building, designed to serve the purposes of a chapel, a school-room and a dispensary, and so soon as his nephew is qualified for the work, a very promising sphere is ready for him.

"Govindan, the young Hindu student, supported during his course of study by His Highness the First Prince of Travancore, left us at the end of the year, for employment in the service of the Sircar. His success as a student and his good conduct lead me to believe that, if spared, an honourable and prosperous career is before him.

"The total expenses of the training-class, from its commencement, have been Rs. 1,565-8, to meet which, special funds have been provided to the amount of Rs. 1,408-9, the deficiency, amounting to Rs. 156-15, has, however, been more than met by the balances of the general hospital fund at the close of each year.

"My warmest thanks are due to the kind friends who have thus enabled me to commence and bring to a successful termination this important undertaking, likewise to Dr. Handyside, Edinburgh, for the deep interest he has all along taken in this and in all the departments of my work, for his valued counsel, and for the very useful addition which he has made to our hospital library of a strongly and handsomely bound volume of Lizar's Anatomical Plates.

"My conviction is, that if these young men are now supported and encouraged as they ought to be, our medical mission will be much more efficiently and successfully conducted, and its benefits much more widely extended than hitherto.

"I have just made arrangements for the establishment of three branch dispensaries. The buildings are now being fitted up, and, so soon as our supplies of medicines, instruments, &c., arrive from England, which I expect will be in the course of four or five weeks, the young men will commence work.

"The localities we have fixed upon, namely, Attur in the Neyoor district, Santhapuram in the Nagercoil district, and Agasteespuram in the Kottarum district, are each the centres of many populous heathen towns and villages. There is every reason to expect that the people themselves will voluntarily bear a good share in defraying the expenses of these dispensaries, but it would not be judicious to urge them to do much at first. I would, therefore, plead very earnestly with those who desire the success of this experiment, to come forward and help us with their contributions, their sympathy and their prayers.

"I trust I do not appeal in vain to native gentlemen in Travancore and to my fellow-countrymen, both at home and in this country, for the means to enable us to establish and carry on these much needed benevolent institutions.

"When the means are provided, we have the men ready to take charge of branch dispensaries in other districts. I have received very urgent requests to establish a branch at Neyattankara in the Trevandrum district, and another at Tittu-ville, the Rev. C. Yesudian's head station, and it will be a great disappointment if limited means prevent me acceding to these requests. In the meantime, till funds are secured, there is plenty of work at Neyoor for the dressers who may not be immediately required for district dispensaries, and it will be an advantage to them to have a little longer experience in the hospital here.

"III. *Evangelistic work.*—The past year opened and closed upon us with cheering tokens of the Lord's blessing resting upon our labours.

"About five weeks ago, a heathen, belonging to the carpenter caste, accidentally inflicted a severe wound upon his right foot, splitting it up, throughout its entire thickness, nearly half its length. Being absent at the time the patient was brought to the hospital, David my assistant and one of the dressers attended to the case, ligatured the bleeding arteries, and stitched up the wound. On my return everything seemed to be going on so favourably that I refrained from removing the bandages, and gave the case in charge to one of the students. The wound gradually healed up, and during the last week of the year he was able to walk about in the ward, and on 6th of January, was dismissed cured. This patient, when he was admitted, knew absolutely nothing of the way of salvation through a crucified Saviour; before he left, he had a clear, and, I cannot but think, a saving knowledge of the truth. He frequently expressed a strong desire for baptism, which, after a short probation, we hope to administer. He stands firm against the efforts of his friends and relatives to induce him to retract, and, he tells us, he has succeeded in getting his wife to promise to accompany him to religious services in the chapel.

"From time to time throughout the year, we have been cheered by similar instances of good having been done.

"A woman, belonging to a respectable family in the Pareychaley district, was brought to the hospital, suffering from very extensive scrofulous ulceration of the leg, for which there was no alternative but amputation, to which she readily submitted. The leg was amputated at the lower third of the thigh, and the wound healed so rapidly and satisfactorily that, three weeks from the day the operation was performed, she was able to be limping about in the verandah of the hospital, and

in five weeks from the day of admission, she was permitted to return home.

"Her husband and sister were allowed to remain with her during the whole time. They were all bigoted Roman Catholics when they were admitted. During their stay in the hospital, my devoted assistant, the Rev. M. Nyanabranam, was unremitting in his efforts to instruct them, and his efforts were crowned with success. Before they left, they renounced the false religion they had embraced, and they are now regular attendants at our chapel, and consistent members of the congregation.

"Another interesting case is that of an out-door patient, a man, too, of much influence and respectability, having many, old and young, in his employment. He was seized with a severe attack of rheumatic fever, and, at his request, being too ill to be carried to the hospital, a distance of eight miles, I visited him at his own house. Though dangerously ill and his case considered hopeless by his native physicians and friends, the Lord blessed the means used for his recovery, and, at the same time, subdued his heart and induced him, his wife and several of his friends, to lend a willing ear to the truths of the Gospel.

"He was soon out of all danger, and with the exception of a stiff knee-joint, which, at first, I feared might prove permanent, but it has since yielded to treatment, he made a slow but satisfactory recovery, and loud, and I believe sincere, were the proofs and expressions of gratitude which the patient and his friends showered upon us, but more pleasing to us than all such expressions of gratitude, was a message we received from the patient, inviting me, my assistant-missionary and dressers, to come to his house on a certain day, to receive from him his devil ornaments, cloths and clubs, and to demolish a devil temple which he had lately built on his property, as he had no longer any confidence in his idols, and had resolved, along with his wife and several of his relatives, to join the Christian congregation in their village.

"We, of course, gladly accepted this invitation, and on the afternoon of the day fixed, went to our patient's house, where we met with a cordial reception. Having gathered a goodly congregation within the court, we held a short religious service, and then set to work—bearers, dressers, assistant missionary and myself—and, with pick-axes, hatches and spades, worked like navvies, till we had the devil temple level with the ground. Many poor superstitious heathens stood around

trembling with fear and prophesying all kinds of evil, the patient's poor wife, too, was very nervous and fearful that some dreadful calamity would befall them that very night, but her husband was very bold, and from the cot on which he lay, watching our work of demolition, he denounced the foolishness and vanity of his former confidences, and expressed his determination before all, almost in the language of Joshua, that henceforth "as for me and my house we will serve the Lord."

"Having returned to the house, we again engaged in prayer, and, after resting a little, we did full justice to a splendid feast of curry and rice, milk, plantain fruit, sweetmeats, &c., which the family had prepared for us.

"Leaving one of my dressers and the catechist to remain with the family all night to comfort and encourage them, we left for Neyoor, carrying with us the visible spoils of that day's warfare with the devil in one of his own strongholds, and which, I trust, will ere long be objects of interest, as trophies of medical missionary success, in the museum of the Edinburgh Medical Missionary Institute.

"It is gratifying to be able to state, that fully nine months have elapsed since this took place, and that during the interval the family have been very regular in their attendance upon the means of grace, and their conduct has been altogether satisfactory, and, likewise, that through this man's influence, others have been induced to attend the chapel.

"One extract from the Rev. M. Nyanabranam's

monthly reports will serve to give some idea of his work among the patients, and of the success which has attended his ministrations throughout the year.

"Jesus, how adapted He is to every lost son of Adam. I thought once, that when offered to any poor sinner, He would be received with joy and gratitude, but, alas! this is not the case; Jesus is preached, but the need of having such a Saviour is not felt. When I speak about Jesus to the Mahomedans, they tell me they do not wish to hear about a Saviour put to death on the cross; when I hold Him forth as the only-begotten Son of God, they will not hear. If they could, they say, they would put to death all who affirm that Jesus the Son of God was crucified for us. So the Mahomedans often speak when I am engaged in my open-air ministry amongst them. But, at the dispensary, I find them very attentive and submissive. Ah! this blessed institution is the best ground to meet all our foes, and for commending the message of love and mercy. It is indeed worthy of the prayerful support of all true friends of Jesus."

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh, by the Commercial Bank or by Dr. Omond, 43, Charlotte Square; and in London, by Mr. James Watson, (Messrs. Nisbet & Co.,) 21, Berners Street, W., or by Messrs. Fuller, Banbury, Matheson & Co., 77, Lombard Street.

INDIAN MISSIONS IN CANADA.

THE Rev. Dr. Wood, Wesleyan, writes from Toronto:—Our Indian work in Canada has lately assumed a very encouraging appearance. At Rama, Muncey, and Walpole Island, where the Indians from St. Clair gathered in considerable numbers, camp meetings were held in the early part of autumn, with very blessed effect. Just before these began, I paid a visit to the St. Clair mission, one of our oldest and most fruitful fields of labour, as Mr. Secretary Boyce can testify from personal observation. Subsequent events have shown that my visits were very opportune, and attended with the Divine blessing. We spent a

happy Sabbath, worshipping in the open air, on their usual camp-meeting ground, where the foliage of the spreading oak, maple, and beech trees formed a cooling shade from the rays of a scorching Canadian sun. After preaching, love-feast, baptisms, and the Lord's Supper, we reached the mission-house before sunset. A short time intervening, they began a prayer and fellowship meeting, which continued until near midnight. At these western special services alone, including the Oneidas under Mr. Sickles' care, more than one hundred have been converted and reclaimed.

INTELLIGENCE.

England.

(From our own Correspondent.)

THE discussion of Mr. Gladstone's resolutions occupies all attention. The impression is that these resolutions will be passed, and that practical measures will be taken in next Parliament for carrying them into effect. The resolutions are the following:—

"1. That in the opinion of this House it is necessary that the Established Church of Ireland should cease to exist as an Establishment, due regard being had to all personal interests and to all individual rights of property.

"2. That, subject to the foregoing considerations, it is expedient to prevent the creation of new personal interests by the exercise of any public patronage, and to confine the operations of the Ecclesiastical Commissioners of Ireland to objects of immediate necessity or involving individual rights, pending the final decision of Parliament.

"3. That a humble address be presented to her Majesty, humbly to pray that, with a view to the purposes aforesaid, her Majesty would be graciously pleased to place at the disposal of Parliament her interest in the temporalities of the archbishoprics, bishoprics, and other ecclesiastical dignities and benefices in Ireland, and in the custody thereof."

We have accounts of the Easter celebrations of the Ritualists in all parts of the country, which appear to have been of a more markedly Romish character than in any previous year. A correspondent of the *Guardian* gives the following account of St. Alban's, Holborn:—

"Beginning at Palm Sunday, it may be noted that there was a vast congregation, the ordinarily large attendance being swelled by a considerable number of those who delight in special occasions, and who thought it possible that Mr. Mackonochie might make some reference to the late judgment. The result was that there was hardly standing-room, much less seats, for the throng who crowded into the church.

"The whole of the eastern wall of the chancel below the string-corner was covered with black

cloth, on which was traced an enormous white cross; the altar furniture was covered with crape, and on either side were two crossed palms. Matins were sung in the usual manner, the only point calling for notice being the circumstance that on the altar six candles in groups of three were lighted. These are a recent introduction. After matins they were extinguished, and the two tall Eucharistic tapers were lighted in their stead. While arrangements were making for the high service, two adult acolytes in purple cassocks, amices, and girded albs, descended into the church, each attended by a boy in a scarlet cassock and alb, bearing a large tray of willow shoots covered with catkins, which in these northern climes do duty for palms. These were distributed amongst the congregation, after which a procession set out from the vestry down the north aisle and up the centre of the nave. It was preceded by a large black banner charged with a crimson cross, and having in the centre a picture of the Crucifixion. As the procession moved along, the boys (the Sarum Rite says "seven boys," but I cannot tell whether that particular was observed) began the beautiful hymn, "Glory, laud and honour," to the ancient melody. This tune is not, however, well adapted for the purpose; and being of necessity only sung once a year, it was not familiar to the congregation. The result was that the chorus after each verse was exceedingly weak and ineffective. However, as the "white-robed palmiferous throng—for it should be stated that every cleric, choirman, and chorister bore a real palm—pursued its course, the scene was remarkably picturesque, and well calculated to recall the leading event of the day. The celebrant, gospeller, and epistoler wore, it is hardly necessary to add, chasuble, dalmatic, and tunicle. These were of violet, the Roman sequence of colours being followed rather than the Sarum, which would have prescribed red. There was no reference to the judgment in the sermon.

"During the next four days there was a high celebration every morning, all well attended; and every conceivable spiritual exercise was provided for those who frequent the church. On Maunday Thursday the vestments were the gorgeous ones of

cloth of gold, which are used on the highest festivals. On Good Friday the church was again crammed at all the services. The festal gleam of the previous day had given place once more to the profoundest gloom. In the centre of the great cross already referred to was hung a crown of thorns; and the officiating clergy wore vestments of black embroidered with gold and silver. On this occasion, as there was no celebration, the celebrant was habited in a cope, which suggests the observation that if the *Advertisements* and canons intended to substitute copes for chasubles—which many good judges doubt—the object could not, certainly, have been any diminution in the splendour of divine worship. The “*Reproaches*” were sung immediately after the Prayer for the Church Militant. From two to five the new service called the “*Three Hours’ Agony*” was held. This “service” consists, in fact, of seven sermons, one upon each of our Saviour’s last Words. The scheme more precisely stated was as follows:—First, there was a short introductory statement, then the First Word was sung by the choir; then there was a discourse from Mr. Mackonochie upon it; then a pause for meditation, and lastly a hymn. Then the Second Word was sung, and so on, the whole being closed by the Blessing. At three o’clock, the moment of our Lord’s death, a bell was solemnly tolled for five minutes. This function, which, after all, has more of a puritanical than a ritualistic character, appears to be a decided gain. At all events, the opportunity it affords of spending the afternoon of Good Friday in a devout and edifying manner seems to be eagerly embraced wherever it has been introduced.”

The *Spectator* regrets Sir R. Phillimore’s judgment in favour of lighted candles on the altar. There is no manner of question but that the country folk—not labourers and small farmers or village tradesmen only, but even the gentry of hundreds of parishes—regard lights on the altar as indicative of the celebration of the Roman Catholic Mass rather than the English Communion Service. Many of them would as soon enter a church where such practices go on—to say nothing of attending the Communion—as bow down when the host passes them in the street of a Roman Catholic town. Daniel would as soon have worshipped Nebuchadnezzar’s golden image as many of our country folk enter a church which was known to have lights burning on the altar during the sacramental service. If this judgment is really to be carried out, it must become a question between sacrificing the church to the clergy or

limiting the liberty of the clergy in the history of the whole church. . . . In matters not of principle, there cannot be a doubt that innovations should not be introduced where they offend a great many more than they attract; and unless the liberty of the clergyman to offend his flock be in some manner restrained, we shall soon find that he has no flock to offend. Sir R. Phillimore’s judgment has brought this matter to a crisis. The Established Church will really cease to do the proper work of an establishment in hundreds of parishes, if the curates who have gone in for bright clothes and showy ornaments are to have their way unrestrained.

The Latter-Day Saints in London have held their annual meeting at the Music Hall, Store Street. At the hour appointed for the commencement of the proceedings twenty-three men, all dressed in black, and most of them very young, came through a side door on to the platform, and sat down in a row. The president for the day (Mr. Franklin Richards) requested every one to stand while a hymn was sung—to one of the most popular airs of the day; but the twenty-three gentlemen on the platform sat in their chairs, without showing the slightest interest in the matter, while everybody else obeyed the presidential injunction to stand. The next business was to ask for a blessing on Brigham Young, his counsellors, bishops, and apostles, and this was done, we are told, in a very intelligent way, whatever that may mean. Next followed the delivery of verbal reports from the elders who have charge of districts in connection with the London Conference, the eldest of these elders being apparently not more than twenty-three years of age. Mr. Franklin Richards, the president of the Conference, then delivered an address. He said that in the London district there were 9 branches, 107 elders of conference, 53 priests, 24 teachers, 30 deacons. During the last six months 132 persons had been baptised, 16 cut off, 4 had died. The total number in the London Conference, including officers, was 1,172. He thought it was doubtful whether all the Latter-Day Saints in England would be able to get away to Utah this year, for they were admitting hundreds of new members every month, and they could not make up the necessary amount for expenses of passage. By a show of hands Mr. Brigham Young and his counsellors, the twelve apostles, the bishops, and other officers were “sustained” in their present positions.

Last year the Secretary of the London Mis-

sionary Society had to make the unsatisfactory announcement that the association had a deficit of £20,000, and that unless successful efforts were made to supply the deficiency, it would be absolutely necessary to curtail missionary operations. Since then Dr. Tidman has died, and his successor, Dr. Mullens, has been appointed. He will have the satisfaction of declaring in his first budget not only a balanced account, but a surplus. The contributions which have been made during the past year have been extraordinarily large. One gentleman in Tasmania, Mr. Henry Hopkins, has alone contributed £3,333, one-third, *i.e.* of the £10,000 which the colonies have been asked to subscribe.

There is likely to be a divided vote for the next Presidency of the Wesleyan Methodist Conference. Three gentlemen are mentioned—the Rev. J. Farrar, the Rev. Dr. Jobson, and the Rev. S. R. Hall.

Scotland.

(From our own Correspondent.)

THE Joint Union Committee have passed important resolutions to the future position of the churches situated in England and Scotland respectively. The following were the conclusions agreed to:—

“1st. That any union of the negotiating churches which may be formed, it will be desirable that there be separate and independent jurisdiction in the portions of the uniting churches situated in Scotland and England respectively.

“2nd. That under any adjustment of those two portions which may be proposed, it will be necessary to make manifest and maintain that unity.

“The following would seem to be the best way of giving practical effect to these conclusions:—

“1. That the churches now negotiating should frame a basis of union, which all shall accept; and, in this respect, constitute one church.

“2. That for the churches thus uniting, there shall be two separate judicatories in England and Scotland respectively, each having independent jurisdiction; and that, in this respect, they shall constitute two churches—one in England, the other in Scotland.

“3. That the unity of these two churches might be made manifest by some such means as the following:—*viz.* similarity of name, mutual recognition of licence, ordination, and membership, co-operation in missions, and a council to

meet at stated intervals, or as occasion might require, with functions carefully defined in harmony with the independent jurisdiction of the separate judicatories.”

At the last meeting of the Melrose United Presbyterian Presbytery, the Rev. Mr. Mair, convener of the Committee on Statistics, laid on the table a report on the subject. Among other things it stated that, taking the last seven years, it appeared that the United Presbyterian Church was increasing about twice as rapidly as the population of the country—an increase, however, which was chiefly due to the extension of the Church in England. In so far as Scotland was concerned, the adherents of the United Presbyterian Church amounted to about one in every eight of the population, or somewhat less than 400,000. It also appeared that the probable number of adherents belonging to the Free Church might be somewhat less than 800,000—say, altogether, 1,150,000 as the total adherents of the two churches. From the same two sources it appeared that the total adherents of the Established Church might be something over 1,400,000. Such were the numbers proximately. But it was a more difficult thing to find any suitable means of testing the comparative moral standing of the adherents of the different churches. Still, some data were at hand. Such, for example, were the prison statistics, from which it would appear that about twice as many prisoners were connected with the Established Church as with the Free and United Presbyterian Churches taken together. Another test, however, might be had in the religious voluntary contributions of the several churches, from which, again, it appeared that the Established Church contributed at the rate of about 2s. 6d. per adherent, while the Free and United Presbyterian churches together contributed at the rate of 10s., or about four times as much.

We gather a few fragments from the interesting report of the Scottish National Bible Society.

Highlands and Islands.—Edward Colby, Donald McLean, and John Macleod have laboured chiefly in Highland districts, where their acquaintance with the Gaelic language was turned to good account. Colby's special field has been as usual “the Long Island.” McLean has almost completed his painstaking house-to-house visits in Argyleshire, when he was removed to the Orkneys, as detailed in a subsequent paragraph. Macleod has found ample work in Inverness-shire, where he has been encouraged not only by large sales—on

the average twenty-six Bibles and Testaments every working-day—but by the countenance of the ministers, and frequent expressions of interest and gratitude on the part of the people. In various instances these colporteurs have found access to Roman Catholics, who would scarcely have obtained the scriptures in any other way. It may be mentioned here that a new colporteur, James Jack, was taken on trial in November. His sales in Ross-shire during four weeks have been 163 Bibles and Testaments. From information recently received, it is evident that much will require to be done before the Western and Northern Highlanders can be fully supplied with suitable copies of the scriptures. In one large school visited last summer, not a single complete Bible could be found. The whole issues of Gaelic scriptures this year were 7,450 Bibles and Testaments.

The Bible-waggon.—William Murray, with his young assistant, John Shaw, has laboured with great assiduity and success. The sales of Bibles and Testaments have been 8,378, or twenty-seven daily. The waggon, which was one of Mr. Henderson's many gifts to the society, has become a familiar visitor to almost all the open-air gatherings in the west of Scotland. During the holidays in Glasgow, in connection with the fair, and at the beginning of the year, Murray cheerfully gave up his own recreation, and often till long after nightfall continued at the work to which he is so much attached. On New Year's-day he sold to the value of £7. In compliance with local wishes, the waggon visited Fifeshire in the autumn, and left many hundred copies of the scriptures among the weavers, miners, and fishermen of the ancient kingdom.

Ireland.

(From our own Correspondent.)

THE troubles of Ireland have sunk for the time below the surface under a spell that has always been potent in the fair green island; and the royal visit, which was made at an opportune moment, has already calmed and encouraged the country. The frank confidence of the Prince and Princess of Wales has won back a loyal response from the people, and at a juncture of so much excitement this is no slight gain. But if many questions have passed out of sight for the time, they have lost none of their real interest.

The issue of the great debate in the House of Commons has made the relation of Church and

State the question of the time. Foreseen and long impending, it has now come up for an immediate settlement, amid no less excitement than the nature of the case would suggest. It is the absorbing topic; meeting one in the paper, in conversation, in public meetings, in corporations, in the pulpit—everywhere. Yet the defence of the Established Church is maintained with more vigour than the attack. The *Church Institution* alone has printed and circulated 130,000 pamphlets and 40,000 forms of petition, and Church Defence Associations have sprung up in almost every town of importance. Though the issue may still be in doubt, its possibilities have given the discussion a practical turn. The relation of the unendowed Church to the State, alterations of its constitution to a form that would approach the churches in America or the colonies, modes of its support on the plan of the sustentation fund—these are matters that are evidently occupying men's minds, and that are already freely handled in private and in the press. Changes of some magnitude are inevitable, and large reforms are eagerly claimed by those who are the stoutest to defend the church. The apprehension that Protestantism must suffer does not seem to spread, and the spirit with which the Protestant churches have worked during the last thirty years gives no ground to fear for them or to be discouraged about the advance of the truth.

The presbytery of the United Presbyterian Church in Ireland has petitioned in favour of Mr. Gladstone's resolutions, and naturally, representing as it does the voluntary principle. The Unitarian Presbytery of Antrim, however, has taken the same course, although its members are in receipt of the *Regium Donum*. And some petitions have been forwarded from the Presbyterian Church against any general endowment. Several presbyteries have also forwarded petitions against the chartering of a Roman Catholic University, and some have added to that a request for the wide opening of Trinity College; but the whole question will not likely come under review until the meetings of synods and assembly within the next few weeks. The Synod of Dublin will be marked by the members joining in the Communion of the Lord's Supper.

Some of the religious meetings peculiar to the month of April have been held, but at a disadvantage from the prevailing excitement produced by the royal visit and its fêtes. The *Irish Society* reports the numbers under instruction to be 11,000; new pupils admitted during the year,

2,600 ; number of schools and teachers, 251 ; and new schools and teachers added, 51. The receipts have been £7,215, of which £4,196 came from England. Yet there is a falling off in the contributions, chiefly in the legacies, which are less by a thousand pounds.—The *Sunday School Society for Ireland* has now 2,499 schools, 18,070 teachers, and 195,823 scholars, to a total population of 5,764,543. There has been a decrease of 26 schools and 66 teachers ; but an increase of 1,651 scholars. It is stated that of the total scholars, only 96,383 were receiving instruction in week-day schools. Major-General Dobbs, who said he had taught in Liffey Street in Dublin in 1825, described the origin of Sunday-schools in Madras. "In 1831 he came down with his regiment to Madras, and was detained there permanently as staff officer. One Sunday he and his friend General Browne were walking home from the large church of Vepery. His friend called his attention to a number of children, descendants of British settlers and natives, wandering about without any means of instruction. The following Sunday he taught about forty or fifty of these children. This stirred up the churches, of the city, and Sunday-schools soon became an institution in the city of Madras. In Bangalore, also, he adopted the same plan with the same success." The bazaar held in the North for the Presbyterian Sunday-school Society produced £1,300, or £300 above the sum put forward as necessary.

France.

(From our own Correspondent.)

It is a wonderful and unique position in which a man draws equal power from past facts and present circumstances, in which he is one with the generation gone by, and is allowed the benefit of seventy years' experience in himself and in those around him. It is a marvellous destiny to be so identified in spirit and genius with the master-mind whose thought he is carrying out after above thirty years of political disappearance and apparent death, that, despite every form of opposition, the Empire flourishes, and is big with a future which makes thinking men tremble. See the steps onward taken lately. The gathering in thread after thread till the whole skein shall lie in his hand, and the time be come for universal dominion. See the audacious pamphlet, *Titles of the Napoleonic Dynasty*, which every honest mind acquainted with the facts knows to be hollow as

falsehood, but which no one dares show up. See the splendid nomination of the Napoleonic cardinal. See the veering towards the clerical body, and the sending of the Imperial prince on a pilgrimage to one of the idolatrous shrines in Brittany. See the apparently absurd feather thrown up to the breeze, viz. the American Empire. See the tremendous military and naval preparations, coupled with the cry of "Peace ! peace !" And with all this, the boast of carrying out the work of 1789 and the reign of democracy ! All Europe is in a fever of expectancy, and men's hearts are on all sides expressing their fearful forebodings of what is coming upon the earth.

The salt of the earth has lost its savour ; this is the worst feature of the times. The Christianity known as such on the continent is chiefly engaged in degrading superstitions or bitter doctrinal contests. When priests show rapacity, ignorant intolerance, and bitter hatred, how should the people not turn away from them ? Facts of this kind are daily enregistered in the papers, and are usually followed by the remark : the simplest way to avoid similar annoyances from an ignorant clergy is to do without the church altogether. Abstaining from application to the priest is on the increase, although generally custom and family ties, together with total indifference, fill the churches on festivals, and call in the clergy to christen, marry, and bury.

There has been a sharp warfare going on between the Bishop of Orleans and the materialistic portion of the faculty of medicine on the one hand, and the energetic minister of public instruction, who wishes to improve the education of girls, on the other. The cry for education is legitimate and great, and it has been heard, and many have run to the rescue by personal effort and through the press, but much is yet to be done ; and then comes the difficulty of the learner between the freethinker and the clerical. The present state of literature is such that not the clericals only tremble for their system, but honest men tremble for the young generation. True, moral writers and religious writers are doing much to send a purer stream into the current, but the defiled waters quickly absorb it all. I repeat it, the salt in general has lost its savour. It is a fearful truth that the pungency of evangelical Christianity is gone ; it is diluted by worldliness. Samson has relinquished his separation, and he is weak as another man. There are enough true Christians in France, or even in Paris, to leaven the empire, but their power is not put forth.

When a soul becomes anxious, where is the circle to which it may be introduced? Who will surround it with holy influences? and what church will build it up on our most holy faith? It is the difficulty felt by all earnest workers, and such there are in France—grains of salt here and there spreading the true blessed savour of life through Christ Jesus. It is the pure stream from the Rock Christ Jesus that souls need, and when they are clearly pointed to it they feel that it is there alone their want will be supplied.

The Ultramontanists are rejoicing vehemently over the progress their cause appears to be making in England, and showing up with no little gusto the sores of the Reformed Church in France.

The minister has allowed Messieurs Coquerel, Dide, and Grawitz to hold meetings for worship in two halls in Paris. This is received with general satisfaction; it is a step towards more liberty, and gives the Rationalists scope for satisfying their religious wants, such as they are. Pastor N. Poulain, who, from being a Socinian, had become a staunch defender of orthodoxy, has been lately called away from his labours; the party has thereby lost a champion.

There is a movement in Paris of some of the earnest Christians of various churches and denominations, to unite in closer union for prayer and mutual edification. There is a sense of need to look more above and to get renovated, which, however small, is a hopeful symptom. Lord Radstock's meetings, although not the origin of this, are doubtless helpful to it. He does not seem to meet the success of previous evangelists. His meetings are small, and results are apparently few, but he perseveres in French and in English, giving clear, unequivocal statements of the Gospel, and urging those who have received it to holiness of life and to earnest working for Christ.

There is a little rise in the life of the Young Men's Christian Unions in the south and elsewhere. The 150 subscribers to their *Bulletin* have increased this year to 300; the paper is published now at Nîmes, where, it is expected, it will be under a more warm-hearted and earnest management. The American and English branch in Paris have their reading-room, library, and lectures at the banking offices of J. W. Tucker and Co., 3, Rue Scribe, and all young men are assured of a hearty welcome.

The Lutheran Church in Paris shows much working power: its schools are certainly the most carefully tended by the pastors. In 1812 it had one school, the only Protestant school in Paris,

and gladly used by the Reformed Church, also, for its children. In 1850 the Lutheran schools numbered 15, with 800 children; at present they number 47, with 3,600 pupils.

The General Pastoral Conferences were fixed for April 28th; and the subject, Justification by Faith: reporters, Pastors Weber (Lutheran) and Byse (Free Church). The National Conference is to meet on May 2nd; subject, The Pastoral Ministry. The Liberal Conference has taken for subjects, 1. The Connection of Morals with Religion: reporter, Pastor Jalabert of Nancy; and 2. Is the Pastor a Priest? by Pastor Fontanès of Havre.

The multitudes of pleasure-seekers who make their annual pilgrimage to the Barrière du Trône to enjoy the Easter fair and purchase gingerbread—i.e. the whole working population of Paris—find this year a new attraction: a reminiscence of the Exposition: a booth where tracts and gospels are given freely to all who will, and picture-tracts and scriptures sold. The crowd surround the booth, and are as eager as ever they were at the Champ de Mars, to secure the little Easter gift. Some come out of curiosity, all express pleasure, and many come as old acquaintances. The police authorities, in granting the stand, added the most handsome encomiums on the work and its promoters, and gave the best possible situation for it, placing it with its back to the clowns and follies, and its face looking down the whole Faubourg St. Antoine. The fair remains open for three weeks. On Easter-day 10,000 tracts and gospels were circulated.

Belgium.

(From our own Correspondent.)

ACTIVE and energetic men of all opinions have been for the last few years devoting their time, their labour, and their money, to promote the welfare and raise the level of the working-classes. Their endeavours are directed to combat drunkenness and ignorance, and to make a way for the labouring man out of the many temptations with which he is beset, by providing instruction and entertainment for his leisure hours. Catholics and Liberals, it is scarcely necessary to say, hold widely different opinions as to the best mode of attaining the end they both have in view; but their rivalry in such a cause can but produce good results, and is, we may hope, preparing the way for a purer form of religion, derived from a better

acquaintance with the scriptures—a closed book to those who cannot read as well as to those whose spare time is spent in the beer-shop. Although the Bible is proscribed alike by those who, following the instructions of their priests, treat it as a bad book, and by those who ridicule it as a worthless collection of mere fables, by promoting instruction, all are enabled to judge for themselves, and by searching the scriptures to see “whether those things are so.”

The Société Ouvrière de S. Joseph, founded at Liège in 1855, under the direction of the vicar of the parish of S. Nicolas, has proved so successful, and has had so many imitators in different parts of Belgium, that we may take it as the model of all future institutions of the same nature. As such, some account of its constitution and operations may be interesting to English readers.

The society is composed of effective, active, and honorary members, and is placed under the patronage of St. Joseph, the protector of the infancy of Christ and the pattern of workmen. It is first of all a benefit society, and subject to the usual rules and restrictions which place it under the protection of the law. The active members attend at stated hours to give lessons of reading, writing, &c., and also lectures on subjects suited to the comprehension of working men who are the effective members. They also have the management of the society. In order to combine pleasure with instruction, what are called “proper amusements” are provided, as well as a buffet, at which refreshments can be obtained in moderation.

A house was taken, and fitted up with school-rooms, concert and lecture rooms, and games of different kinds; to be open on Sundays from 9 to 1 o'clock, and from 4 to 10; on Mondays from 5 to 10, and on Thursdays from 7 to 10 in the evening. A piano was purchased, and one of the active members undertook to attend regularly to give lessons of music, and at the same time to exercise a careful oversight on the buffet and the amusements. Since then a little theatre has been arranged, where the members act proverbs, comedies, and even operettas. A class of religious music has been added, and the amusements comprise billiards, bowls, ninepins, gymnastic exercises, &c. To all these the wives and children of the members are allowed access; and the honorary members are urgently requested to attend more frequently on Sunday evenings the theatrical performances, concerts, &c., in order to exercise a salutary influence over the workmen and their families by giving them examples of

good manners and politeness. This way of spending the Sunday evening does not exactly correspond with our Protestant notions of keeping holy the Lord's-day, and we are inclined to think that some part at least of the time so disposed of might be better employed at home. But I see by the report before me that “the society will have been of some use if it has only contributed by its lessons and the wise organisation of its amusements to promote the rest of the Lord's-day and its sanctification.”

Making every allowance for good intentions and for the broad views entertained on this subject abroad, we are rather taken aback when we see such a way of spending Sunday called sanctifying the Lord's-day. But this must not lead us to deny what praise is due to an earnest appeal to the higher classes to tend a brotherly hand to those who are placed socially below them, and to assist in instructing and moralising the too-long-neglected working man.

Germany.

THE GREAT ECCLESIASTICAL CONFLICT IN AUSTRIA.

THE issue of the short eventful German war of 1866, by which the old Confederation was broken and Prussian supremacy in Germany established, has sowed the seeds for a great and promising ecclesiastical revolution in worsted Austria. The Austrian Protestants regarded the political crisis as the most favourable opportunity they had ever had for asserting their rights, and they have not been slow in making known their grievances to the government. During the last six months they have been gaining on every hand, and now there is a good prospect that, before the close of the present year, they will be in possession of larger liberties than they have ever had before.

The battle turns on the celebrated Concordat—a treaty concluded in the year 1855 between the Austrian Emperor and the Papacy, which provides that all of the education in Austria be committed to the hands of the priesthood; that every book published be submitted to their censorship; that all matters of marriage shall be in the hands of an ecclesiastical court; that the churches enjoy immunity from taxation; and that the revenue of the state shall even be taxed or diminished for the benefit of the church. The Protestants having been bending beneath the weight of the Concordat for twelve years, knew very well that there was

no hope for them as long as it remained in force, and it is no wonder that they made vigorous efforts to get rid of the oppression.

Now, let us see how the Protestants and Catholics have been conducting their battle. Last autumn, twenty-five bishops, the pillars of Catholicism in the empire, met in solemn conclave in Vienna, and in an address dated September 28th, extolled the Concordat as one of the greatest guarantees of progress the world has ever been blessed with, and implored the Emperor to secure its further existence beyond the possibility of Protestant interference. The Emperor hardly allowed two weeks to elapse before he sent these functionaries a reply, in which he showed them no mercy whatever, but told them that they, instead of trying to aid him in his work of pacification, had caused him great trouble by issuing their address to the people, and had greatly increased his task of adjusting the confessional difficulties of the empire; and that he was the *constitutional* ruler of his people, and they must understand that he intended to act accordingly. Now, this word *constitutional* is quite new in the mouth of an Austrian emperor, but if Francis Joseph continues to write it, and to act accordingly, he will place his empire far higher in European influence than when it was leader in the German Confederation.

The response which the Emperor's clear language has met with on the part of the Parliament and the people has been enthusiastic, and all Protestants are now aglow with hope that the Concordat will never again be a power. The Protestant leader of the Lower House declared in open session that the Emperor's declaration for religious liberty caused joy throughout the land, and that henceforth freedom of conscience and religious peace shall rule in Austria. He then called upon the members to give three cheers for the Emperor, which they did in the most enthusiastic manner.

The Privy Council of Vienna declared against the bishop's address without a dissenting voice. General Superintendent Schneider boldly said in the Imperial Council that he was a Protestant, and that the Chamber could not expect him to praise the Concordat. A glance at the Protestant patent shows plainly enough that Austria is anxious to put an end to her dark history. Every possible effort has been made to frustrate the Protestant Patent granted in 1861, and the Catholics have constantly had their own way with the education of the people. He closed by saying

that the Protestants of Austria shall not be placed upon their death-bed. His remarks were received with loud applause. Muhlfield then arose, and said: "The Concordat must be abrogated—this is the watchword throughout all Austria and in all classes of people! This chain must fall from us, for there is no salvation without it." These few words were received with deafening plaudits.

In the present conflict in Austria, as in all great convulsions in Germany, the students stand boldly and immovably on the side of liberty and progress. Some of the professors in the University of Vienna have shown sympathy for the oppressive Concordat, and the students have not hesitated to indicate their indignation in the most outspoken manner. When Professor Arndt, who had presented a petition to the Government from eighteen Slavonic congregations for the maintenance of the Concordat, appeared in his lecture-room, he was greeted with such a storm of hissing and hooting that made him think the revolution had already burst over his head. Professor Pachmann, of similar views, has fared no better.

In all the lecture-rooms the students are circulating a petition, which is to be presented not only to the Parliament, but to the Emperor himself. Its spirit may be pretty well determined from the following extract: "We wish and must say to the Members of Parliament, the representatives of our people, that the Concordat has been crushing us too. It has been said in the Consistory that science should be confessional, while the best men in the University are cast off by clerical oppression; and those professors who are respected by us have no more been permitted to teach, simply because they are Protestants. The attempt has constantly been made to still our thirst for knowledge by giving us the milk-and-water thinking of the priests, and to tie us to the sacred places of science by the apron-strings of ultra-Catholicism. Be assured that we cannot bear the reproach, if, to the shame of our country, our University becomes reduced to the lowest one in Germany. We protest with spirit and energy; and we, the young men of the country, will not rest until, after the common schools are reformed, all the high schools of the country are also reformed!"

This petition has already been numerously signed, as might well be expected. To the honour of the students of the University of Berlin, it must not be forgotten that they have lately sent down a stirring message to their Austrian brethren, thanking them for the noble stand they have taken for the freedom of conscience, paying them

a high tribute for their courage, and telling them that, if they suffer for it in the end, they (the Vienna students) will see that they have active friends in the North, who will stand beside them in the hour of need.

The bold stand taken by the Protestants, and their good prospect of ultimate success, have brought the indignation of the ultra-Catholics to fever-heat. The priests are everywhere preaching the glories of the Concordat, and are warning their flocks against all liberal tendencies. In Bohemia, one priest expressed a wish to become a martyr for the Concordat, while the ultra-Catholics in the Tyrol are unwearied in their efforts to excite the people in favour of their party. The General Assembly of Catholic Unions, composed of five hundred members, and representing the whole of the Tyrol, met in Innsbruck, and passed resolutions worthy of the Vatican itself, enjoining prayer for the Pope, and urging the maintenance of the Concordat and priestly control over the schools. All liberal Catholics are called all manner of hard names by their ultra brethren; two of the favourite terms are "False Catholics," and "New Heathen." Indeed, new-heathendom has got to be quite a favourite expression.

Köfele, a Botzen priest, has delivered a sermon, in which he warns the people against bad books, (by which he means all books of a liberal tendency,) that are now undermining the faith. After casting a glance at ancient paganism, he tells his flock that the paganism of the present day is much worse than that of the Greeks and Romans. This Köfele is quite a celebrity in that latitude, and is called the Botzen Bossuet.

The great organ in Austria for liberal principles is the *New Free Press*, which is one of the most readable papers published in Germany. Its influence is so great already that many priests make it the special object of attack in the pulpits.

All lovers of Protestantism and of liberty living in other lands, will watch the important conflict now going on in Austria with great interest. The Protestants have every promise of success at present, and every item of news which the telegraph brings us only increases the probability of their final triumph. The Emperor has lately recalled his ultra-Catholic ambassador from the Vatican—a measure which will make even more of his blind subjects think that the day of doom has already come. Already the Concordat is, in fact, dead. Will Francis Joseph ever be scared into permitting its resurrection?

Italy.

A FLORENCE correspondent says:—Probably something like half a million of Bibles and Testaments have been sold or distributed in Italy since it was open for their circulation in 1848. If the sale of the Bible is now more languid than at first, it is probably only because Italy is more nearly supplied up to its present educational ability to read or understand it. Besides this Bible circulation, about 380 books and tracts have been printed and published by the Claucean press, first at Turin, and since at Florence. Within the last three years the number sold and circulated, of all sizes, have been so many as 415,000. This press, so called from Claude, the good Bishop of Turin, in the eighth century, is superintended by a committee of our countrymen and of the Vaudois, and is employed chiefly by the London Tract Society. The committee here suggest the works, and superintend the translation and printing of such as the Tract Society approve. Many of these publications have gone through several editions, especially the works of Dr. De Sanctis, one of the Professors of the Vaudois College, and an ex-priest of Rome. His work on "Confession" is now in its sixteenth edition. A second edition of the "Purgatorio," of 5,000 copies, was printed in 1864, and is now exhausted. His letter to Pius IX. reached its twentieth edition. His compendium of controversy is in its fourth edition. His almanack reached a circulation of 80,000 yearly. The priests having got up rivals it has suffered, yet still maintains 50,000 of a circulation. Rebetti's tract, entitled "Gli Italiani Sono Protestanti," in a few weeks ran through two editions of 2,000 copies each. More than 3,000 copies of an address by him, entitled "La Soluzione Radicale della Romana Questione," were sold. The greater part of their publications are translations from the English, French, and German, and include such books as M'Crie's "Italy," D'Aubigne's "Reformation," the "Pilgrim's Progress," many of Spurgeon's sermons, &c. It is surely a great thing to know that the seed of God's Word is thus being sown broadcast over Italy. This spring Gavazzi delivered a series of controversial lectures in the Vaudois church on the week-day and Sunday evenings. They were better attended than any lectures I have seen this winter in Florence. The hall was filled each night to overflow, and they seemed to listen with interest and approbation to his demolition of Romish errors.

But Gavazzi is more fitted for demolition than building up, for unmaking Romanists than making serious Christians. Still Gavazzi has his mission as Garibaldi's chaplain, though not that of an evangelist of the stamp of Whitfield or Wesley. On the 17th of February the Vaudois here celebrated the twentieth anniversary of their emancipation, which they date from 1848. The number of pastors training in their college at present is only nine, and all from the valleys, save two from Sicily. The present numbers do not bespeak a missionary enterprise to young Italy. Singularly enough, the Church of England, with all its resources as a church, has done nothing for Italy since 1848. Individual members take a lively interest in the evangelising of Italy, but as a clergy and as a church, they stand apart. The Americans are doing more, and seldom pass through Italy without inquiring and without leaving some aid to the work of evangelisation. The Nice Committee, in connection chiefly with those calling themselves "The Brethren," were early in the field of enterprise. They avail themselves of the services of good men wherever they can discover them, and, though peculiar in their views, yet they hold great vital truths. There is room in Italy for all such labourers, though they be not of one fold.

Turkey in Asia.

In Western Turkey, a new and plausible form of opposition is developing itself. Mr. Livingstone writes :—

"I ought perhaps to say, in regard to Sivas, that the reformed party in the Armenian church are making great effort to prevent any separation from the old church. Their plan is to reform the church from within. They admit its errors, but strenuously oppose our work by appealing to the Armenians to preserve their nationality. This may account, in a measure, for any falling off in our congregation. The sales of Bibles and Testaments, for the present year, have been, in the city of Sivas, greater than in any previous year, with one exception. Hundreds of men in this city read the Bible, admit the errors of their church, are intellectually convinced of the truth, but nothing more."

Speaking of the theological students, he says :—"I am much pleased with our three young men from Marsovan (the seminary), who have completed their first year, and come to spend their

vacation in our field. One of them is especially promising. He seems ready to make any sacrifice if he may but preach the Gospel. A year ago last summer, when I was at Gurun, he came to me, saying that his mother and brothers were provided for, and entreated that I would secure a place for him in the school at Marsovan. I asked, 'Why do you wish to go to school?' 'That I may prepare myself to preach Christ,' was his reply. But, said I, 'money is necessary to defray your expenses; where will that come from?' He answered, 'You see this suit of clothes that I have on. They are old, it is true,' (I had seldom seen a poorer suit,) 'but by mending I can wear them for a long time. I have also another suit for Sunday, and a few tools. These I can sell for 100 piastres (4 dols.), which will be sufficient for my books at present, and will also provide me with bread for a little while. When that is gone I know that God will give me work that I may earn more, because I have given myself and all I have to him.' After some further conversation, I told him he might go to Sivas, and remain there at school until spring, when it would be evident whether he ought to go to Marsovan or not. He came to Sivas in a few days; in March was received into the church; and a short time after entered the theological school at Marsovan. For some days he has been providentially detained here at Sivas, and as I have watched his course and heard his earnest words, it has occurred to me that I ought not to say my missionary life has been a failure if I had no other fruit to show than this young man."

In the Eastern Turkey mission, Mr. Barnum writes :—

"That the work in Diarbekir is the Lord's and not man's is clear from this, that with no missionary, with the pastor absent for two and a half years, and with only one regular preacher for two congregations, and he a young man of poor health and of little personal influence, all the ordinances of the Gospel have been well sustained, and there are frequent accessions to the community. Besides supporting their preacher and several schools, and sending money to their pastor, they have contributed liberally to other benevolent enterprises. They have remitted to me, during the year, nearly one hundred dollars in gold, for the support of two students whom they sent here to be educated for work in Koordistan, and now, during the vacation of five months, they are supporting these men in the field. Several of the more intelligent of the church members have

been chosen to assist the preacher in keeping up the services of the two congregations. They are thus demonstrating their ability to care for themselves, even under these unfavourable circumstances. The experiment, however, of leaving congregations so much to themselves is not ordinarily very safe, even for those that are old and have experience, and in a civilised country. What this flock needs is two faithful pastors."

In relating the incidents of a mission tour among the various stations of that region, Mr. Barnum says :—

"We were especially interested in Sert. The congregation is small and poor, but they show what a blessing a long series of persecutions may be to Christians, in helping to purge them of selfishness. They had paid very largely, during the summer, for a house in which to worship; they provided the pastor-elect with a new suit of clothes for the ordination, declining to receive aid in this from Mr. Williams; their subscriptions to raise the required half of the pastor's salary, looking at their means and the ordinary Christian standard of giving, were excessive; and yet, when Mr. Williams proposed to them the plan of giving tithes, after a little reflection they were persuaded that it was a good thing, and cheerfully accepted it, even supposing it was to be *in addition to their subscriptions!*"

SAFEETA.

By Dr. George E. Post.

ON the lower spurs of the mountain chain which rises from the great plain of Akkar, north of Tripoli, and runs northward along the Syrian coast as far as Antioch, at a distance of about nine hours from Tripoli, lie the picturesque village and castle of Safeeta.

This castle, which, with the famous fortress of El Hesn, four hours to the eastward, was one of the northernmost bulwarks of the Crusaders' power, is built on the site of very ancient substructions of bevelled stones, indicating that the site was used in times earlier than that of the Greeks, for a fortified military post—one of the "fenced cities" of the Hebrew period. In this Safeeta resembles most of the fortifications of Syria, as the castle of Banias, and Kulatesh, Shukeef, and El Hesn, the foundations of which are laid in the Cyclopean style of those distant ages, and on which Greeks, Romans, Christians,

and Saracens have successively built. Nothing now remains of the ancient buildings at Safeeta except the moat and foundation-stones of the fort. These are, however, very extensive, covering the top of the central hill of the three hills on which the modern village is built. The stones are large, bevelled, and admirably laid, and will doubtless stand for centuries more without exhibiting a trace of the march of time, save in the piles of ruins of more modern structures, which are crumbling into the moat, and heaped above the vaults and cisterns.

The present tower, which is built in the centre of the now ruined fortification, is about one hundred feet high from the ground, and about eighty by forty on the ground plan. It answered the double purpose of a chapel and a keep for the castle. It is built of large hewn stones, very accurately fitted, and is three stories high. The lower story would appear to have been used as an arsenal, or magazine. The second, which is the chapel, has a fine, high, groined, arched roof, ornamented with good carvings, and is lined with square stones, perfectly jointed. A stone stairway at one side of this chapel leads to the third story, which is a long, low hall, supported by columns, and which was evidently used as a garrison and armoury. The roof is flat, covered with gravel, battlemented around the sides, and the walls of all three stories are pierced with slits for the discharge of arrows. The walls are everywhere perfect except at the western face, where a lightning bolt has cracked the wall, and forced one of the stones out at a right-angle with the surface, leaving it suspended by about a fourth of its substance, which still remains implanted, while the remainder hangs threatening, at a height of sixty or seventy feet from the ground.

The view from this lofty castle is grand in the extreme. Lebanon, with its snowy summits, towers magnificently to the south-west. Beyond it, to the eastward, appear the distant peaks of Anti-Lebanon, and the cleft between these two ranges and the mountains of the Nusairiyeh—"the entering in of Hamath." Then turning to the northward, the eye reaches nearly to Latakiyeh and Mount Cassius. To the westward, the blue Mediterranean stretches away to the horizon, while toward the south lies the rich plain of Akkar and Tripoli in the distance, and behind it the cape of the "Divine Countenance," shutting out the view in the direction of Beirut.

Under this tower are immense cisterns, perforating the sides and summit of the hill. The

fortress is in ruins, only a few of its many picturesque arches and walls being yet erect. The miserable Government of the district has repaired a very small portion of the ruins with an insignificant structure, which may be seen to the left of the wall, and which is occupied by the executive of the county.

The village is built on three conical hills, of which the tower occupies the central one. The houses are low, being, with the exception of the dwellings of Beit Beshshoor, all of one low story. They are built of large cobble-stones, laid up without mortar—precisely as we lay up a stone wall in America; have no windows, and only one low door. The roofs are of great beams, overlaid with hewn boards and covered with earth. The floor is of mud, beaten flat. They repair it when broken by pouring fresh deposits of liquid mud over it, and suffering it to dry. The houses have but one room, in which the wretched people store their grain and straw, and house their cattle, sheep, goats, and chickens, and live themselves. There is no chimney, nor any fire-place, and the smoke is permitted to find its way out from a small hole in the roof, and through the cracks in the door.

The sides of the hills are covered with olive and fig trees, and with low trimmed groves of mulberry-trees, the leaf of which is employed in raising the silkworm.

The population of the village, at the time of the introduction of the Gospel, was composed of members of the Greek Church, and Nusairtyeh, a heretical Moslem sect.

The history of the introduction of the Protestant doctrines into Safeeta is briefly this. The members of the house of Beshshoor, a race of scribes of the government tax bureau, genuine descendants of the publicans of ancient times, had by fraudulent means obtained possession of the lands of a large number of the villagers. They had appealed in vain to the government, and to consuls, for aid; but finally it was suggested to them, without the knowledge of the missionaries, that if they turned Protestants they would come under the protection of the English government, and realise their possessions again. They accordingly, about three years ago, to the number of about 400 or 450, enrolled their names at Tripoli as Protestants, and applied to the missionaries to aid them in their temporal affairs. This being beyond the province of the missionaries, they were referred to the foreign consuls and local government, but active measures were at once set on foot to evangelise

them, and confirm them in their newly-assumed principles. A native evangelist was sent to their village, missionaries visited them, schools were opened both for boys and girls, and in a short time many who had had no conception of our faith before, became enlightened, and some, as we trust, renewed by the Holy Spirit. The schools were eminently successful, and more than half of those who first declared themselves Protestants remain true to their adopted faith. Large numbers of copies of the Bible have been circulated, several of the youth of both sexes have been sent to the training-schools at Abeh, Beirut, and Sidon, and we have now a prospect of soon ordaining a native pastor, and settling him over a church to be organised in that region.

From the first this community has been subjected to a fire of persecution, more severe than is usually employed by Divine Providence, to burn off the dross of worldliness and error. They have been imprisoned, beaten, robbed, cursed, oppressed by unjust taxation and falsely-charged debts, at times driven from their homes, and yet have stood firm. Some of the more sordid have apostatised, but many, who were not with them at first, have become enlightened. When they have been at Damascus, and Tripoli, and Beirut, at different times, in search of help from the unjust judges of the land, or in prison on false charges, they have ever displayed an eagerness for evangelical instruction, and an avidity in the reading and study of the Word (which they always carry with them in their journeys), which is quite remarkable.

Many of the children are shepherds, and cannot attend the schools, yet they carry with them primers and Testaments, and study in the fields, and on the rugged sides of the mountains; and many of the girls as well as the boys have learned to read well, and have committed large portions of the Word of God.

A feature of peculiar interest in the work in Safeeta is, that we are there on the borders of that interesting territory occupied by the Nusairtyeh, a sect of Islam, who have not yet been reached in any considerable numbers by the Gospel. Already, however, by the existence of a Protestant community on their borders, many of them have become enlightened, and it is hoped that ere long our evangelists will have penetrated that section of the country, and that we shall begin to sap the foundations of Islam, among those who are less fanatically attached to all its precepts than the orthodox Moslems of Damascus and Cairo.

An interesting incident recently occurred in

connection with this community. A number of the Protestants of Safeeta were unjustly imprisoned in Tripoli, and while in prison, occupied their time in expounding the Word to their fellow-prisoners, and thus made a profound impression of their sincerity and faithfulness to Christ, and of the power of his truth.

The earnest prayers of Christians are desired, that this community may have grace given to enable it to endure all things for Christ, and that the high hopes entertained in regard to it may not be disappointed.—*American Missionary Herald*.

MARSOVAN.

Mr. Smith, of the American Board, writes :—

The Theological School.—Mr. Smith's labours are mainly in connection with the theological school at Marsovan. Writing first in regard to this institution, he says :—

"The first class have had instruction in Moral Science, Evidences of Christianity, Butler's Analogy, Natural Theology, Systematic Theology, and Biblical Exegesis. Some of them also are learning English. It is intended that in most of these theological studies the instruction shall not be less thorough than in our seminaries at home. For example, during five months of this year there were four recitations a week in Systematic Theology, occupying one hour and a quarter a day; and it will require nearly as much time next year in order to finish it. But especially in the department of Biblical Exegesis we aim to accomplish even *more* for them (*i.e. directly*), than is done at home. Instead of teaching them Greek and Hebrew, and so putting them in a position to understand the Bible more perfectly in their future studies, we aim to make them acquainted with a large portion of the Word of God while they are here.* During the present year, we have been over the last half of Isaiah and the Harmony of the Gospels. Under the latter I have explained the more difficult and important portions of the four Gospels, and given them a chronological outline of the life of Christ; which they have not only written out, but also in great part committed to memory; so that, on the day of examination, some of them were prepared to repeat in order nearly all the principal

events mentioned in the four Gospels, arranged under nearly two hundred heads.

"With very few exceptions, the general deportment of the students and also their diligence in study have been worthy of all praise. We have confidence also in their piety, and trust that all of them will become useful men, if not as preachers, at least as teachers.

"Yet I never wish to speak with too much confidence in regard to even the best of these native Christians. In regard to them all I feel to say: 'Let not him that girdeth on his harness boast himself as he that putteth it off.' Even in the best of them we are often surprised and pained by manifestations of great moral weakness. It is true that no Christian is strong in *himself*; all his strength must come from Christ. But yet, or rather just for this reason, there is a vast difference between him who has been united to Christ, abiding in him from his earliest youth, and whose whole character, whose ideas and modes of thought, have been formed under Christian influences, and him whose character has been formed under an opposite influence, and who, all his life long, has 'walked according to the course of this world, . . . fulfilling the desires of the flesh and of the mind.' Yet God is able to cause even *these* to 'stand.' And so far as we see evidence of the presence and work of the Spirit in their hearts, so far we have confidence in them, and rejoice over them.

Labours in Vacation. "The term closed nearly ten days ago; and nearly all the pupils are to spend the four months' vacation in preaching and teaching. We earnestly desired to see more evident tokens of the Spirit's presence among them before they separated; and now much prayer is offered for them, that their own souls may be blessed, and that they may be made instruments of blessing to many.

"*The Girls' School* is accomplishing a good work. There have been thirty-five scholars during the year—eighteen boarding scholars, and seventeen day scholars from this city, who board at their own homes. Several of them have become members of the church since their connection with the school, and there has been a good deal of religious interest among them during the present year. I know of no school in America where girls are more thoroughly trained in the Scriptures; and the teachers labour primarily and constantly, in their daily exercises, by frequent prayer-meetings, and in private conversation, to bring them to a saving knowledge of the truth.

* Mr. Pettibone wrote from Constantinople, December 9th, after spending some months at Marsovan: "I do not believe there is a class of men in any school in America that would pass so good an examination in the chronological and historical portions of the New Testament as the first class in Marsovan."—Ed.

One of the scholars, in whose Christian character we have a great deal of confidence, has just married a Protestant brother in a neighbouring village, and gone there to be, as we hope, a means of enlightening, elevating, and saving many of her sex. Two others, who came last spring from the mountains, four days distant, walking nearly all the way, have gone back to spend the winter at home, and dispense to their more ignorant neighbours the little light which they have already received.

"The examination of this and of the theological school occupied three days, and was attended by a large number of Protestants and Armenians. Some of the principal men among the latter were present at a portion of the exercises. Some of them have sent their girls to our school; but this is the first time that any of that class have been present at any of our examinations."

India.

THE last report of the Church of Scotland's Sealkote and Goojrat mission (Punjaub) says: "It is a striking fact that within a few hundred yards of the mission-house, in which the Rev. Thomas and Mrs. Hunter spent their last night on earth, and in sight of the spot where their spirits left our world for heaven, there now assemble from Sabbath to Sabbath in their memorial church a company of sixty or seventy worshippers of that Saviour for whom they lived and died. 'The blood of the martyrs is truly the seed of the church;' and if such be the first-fruits, how glorious will be the harvest!"

"Gulam Masih (formerly a commandant under the Ameer of Cabul), who was in charge of the orphan boys, was suddenly called from our midst in April last. He looked forward to the approach of death with calmness and hope. Two children received, and seven adults have applied for the ordinance of baptism. There are twenty-four members in full communion with the church at this station. In two instances church censure was necessary. One adult, whose probation was very satisfactory, was baptised at Goojrat. In addition to the communicants mentioned above, there are five at Goojrat and two at Wazeerabad."

We learn from the Chota-Nagpore Mission Report for 1867 that the very remarkable success of that mission in gathering converts, reported in former years, is still experienced. The number baptised last year was 1,024. In seven years, the total increase has been 8,574, an average of 1,230

annually. The total from the beginning is about 10,000. The mission was planted in 1843, and the first converts were made in about 1850. Of the above, the adults constitute apparently rather more than half. There are five European missionaries in the field—Germans. The oral publication of the Gospel is the agency that has been chiefly blessed. There are nineteen catechists employed. The new seminary building at Ranchi was opened Dec. 24th. The seminary is for the training of pastors, teachers, and catechists.—*Bombay Guardian*.

Rev. E. C. Scudder, writing from Coonoor, India, mentions a recent occurrence which illustrates the implacable hostility of Hinduism to Christianity, and the peril incurred by any Brahmin who forsakes his caste.

"It is with deep sorrow that I announce the death of John Ezekiel, one of our most promising native agents in Vellore. This occurred a few weeks since under the most painful circumstances, and so strong was the suspicion that the man had been put out of the world by poison, that the authorities were induced to exhume his body, and send a portion of it to Madras for examination. No decision has yet been rendered. I never felt the death of any native so greatly as I have that of this man. He was a Brahmin, who joined us nearly three years since; a man who grew daily in piety and divine knowledge; an earnest, faithful, devoted hard-working Christian man, whose zeal and love for the souls of his fellow countrymen ever found him labouring for them; and whom I mourn for as a dear Christian brother. I truly loved him, and was looking forward to his future with great hope and joyful anticipation. For the nearly three years that he was with us, I never had to find the least fault with him. Uncomplaining, gentle, meek, he bore all, and suffered all for Christ's sake. For Christ he lived, and in Christ he died, and he is now in the Christian Brahmin's heaven. My brother, Rev. W. W. Scudder, was with him during his last hours, when he expressed great hope and joy in anticipation of a happy future, and requested my brother to pray that he might for ever be united with the Lord."

By a letter written subsequently by Rev. W. W. Scudder, we are informed that the examination resulted in proof that John Ezekiel had been poisoned with arsenic. His faithfulness to his Lord brought upon him this human hostility.

Ceylon.

MR. HASTINGS sends a printed account of a meeting held at Batticotta, Nov. 9, to consider the subject of education. It was composed mostly of native Christians, connected with the different Protestant missions in Jaffna district. It is hailed in the *Morning Star* as "an indication that our educated men begin to appreciate, in some measure as they ought, the Christian education they have received, and are disposed to do something themselves to provide such an education for their children." The meeting resolved, that "there should be in the province an educational institution of a high order," and that, "to secure this end, effort be made to raise the sum of £5,000" (25,000 dollars), to support four native teachers; appointed a large committee, from different places, to solicit subscriptions; and requested the missionaries of the American Board to act as trustees of the institution, with power to associate with them an equal number of native gentlemen. The resolutions also request the board, through its mission, to supply a principal for the institution.

China.

REV. Dr. Talmage writes from Amoy, China, regarding a native Christian lately removed by death. He was in his 19th year when baptised, and died in the early part of last month, in his 32nd year:—

"Within a year or two after his admission to the church, he was taken under the care of the mission as a student. Afterwards for a number of years and until the time of his death, he was employed as an evangelist and colporteur. He had one weakness, viz. esteeming his literary attainments somewhat too highly, more highly at least than we did. He was a useful man, and had clear views of Gospel truth. The disease which carried him off was consumption. He had been sick with it for a long time. During the last year of his life he suffered much, and was able to do comparatively but little work. He was an elder in the church at the time of his death.

"I will give you some account of an interview I had with him a short time previous to his death. He had recently been removed from one of our out-stations to Amoy, into a room lent to him by one of the native Christians. You might have thought the room good enough for a stable,

but hardly fit for a human being. It was better, however, than many Christians have, and, I suppose, he regarded it as comfortable. His bed was composed of a mat spread over some hard boards.

"His body was wasted to a skeleton, and he was not able to raise himself on the bed. He could speak only a few words at a time, and these only in a whisper. I asked him how he felt. He said, 'Very peaceful, very peaceful. God has been trying me a long time, and I have become instructed. My views are very clear.' I told him that he had been permitted in time past to teach others the Gospel by his words, now he must teach them by his patience in the time of trouble or suffering—the Chinese word used included both trouble and suffering. He answered, 'I have no trouble.' I asked him what were the views that gave him such peace. He answered, 'I see the merit of Jesus, like the waters of the ocean for vastness; and it covers me all over.' A few days more, and he passed away from his work here, I doubt not, to higher employments and joys.

THE REMARKABLE WORK IN LAON SING.

Our readers have been much acquainted with this work in various numbers of this journal. A pamphlet has been published giving a narration of its origin and early progress at the Methodist New Connexion House, from which we give some interesting extracts. The Rev. N. W. Hall thus describes his first visit to one of the villages in which this work has been most remarkable—Chuchia-tsai:—

"I had not occupied my domicile many moments ere I was visited by a pleasant matronly woman, who brought a bountiful supply of dates, grapes, and other fruits of the season. She anxiously inquired as to the effect my long journey had produced upon me, expressed her fear that I had found it very exhausting, and assured me that she and many others had offered daily prayer that I might be brought to them in health and peace. She said that all were rejoicing on account of my arrival, and that, when sufficiently rested to bear the exertion, I might rely on having a large audience to hear me speak of 'the salvation doctrine.' In England such a motherly and Christian greeting as this would not be deemed in any respect peculiar, and would probably pass without comment; but in China, where woman is so servilely degraded and ban-

daged, to be thus enthusiastically welcomed by one of the gentler sex is something at which to marvel and be thankful; and so it was that by this little incident I was at once surprised and encouraged. I saw in it a significant augury for good, an earnest of the deliverance which our Divine Christianity shall effect for the down-trodden daughters of this Pagan empire; a pledge that, emancipated and ennobled by the blessed Gospel, woman, even here, shall be exalted in the regards of man to the position for which the beneficent Creator designed her as his helpmate, his companion, his angel. The kind offices of this good Martha were shortly followed by the attentions of several earnest-minded men, who came bearing a lantern for the purpose of conducting me to the preaching-room, where, they informed me, the disciples were gathered together to receive me. I had much conversation with these friends, and was astonished at the clearness with which they detailed their religious sentiments and experiences. It was almost impossible to think of them as babes in Christ. There was an explicitness of statement, a seriousness of manner, with a clearness and strength of purpose, which betokened the advanced stages of spiritual life, rather than its beginning. Most refreshing was the communion we had 'one with another,' for we realised in an eminent degree that its grand cementing bond was a common fellowship 'with the Father, and with his Son Jesus Christ.' We started at length for the house of prayer, accompanied by a large number of the converts, who were waiting in the courtyard of my new residence. On turning a corner of the road along which we were walking, I beheld in the distance a brilliant light, which, from its conspicuous elevation, awakened my curiosity, and prompted me to ask its use. Several voices immediately replied, 'Oh, the teacher is not aware that yonder is our hall of assembly.' I shall long remember the effect produced on me by this intimation. As I neared the hallowed spot, and thought of how the King of Glory himself had visited it and made it the scene of such surprising displays of his matchless power and grace, my heart beat with quicker pulsations, my eyes became blinded with joyful tears, and it was with difficulty that I refrained from shouting forth loudest hallelujahs to the honour of his ever-blessed name. I have seen and admired some of the most beautiful Christian temples adorning my native land; I have stood spell-bound in view of sacred edifices robed in the mantle

of antiquity, rich in historical associations, and surpassingly grand in architectural design; I have gazed with swelling emotions on the proud cathedral pile, walked with profound wonder and awe beneath its lofty dome, and caught undefinable expansion and elevation of soul when surveying its treasured monuments of departed greatness and goodness; but not one nor all these ever inspired me with such lofty conceptions, and overwhelmed me with such floods of holy and ecstatic sensibility—none ever made me so intensely conscious of the nearness of the Infinite to the finite, or ever so commingled celestial sympathies with terrestrial interests in this almost bursting heart of mine, as I experienced on my first approach to this unpretending building in this heathen region, upon which the cloud of the Divine presence for some time past has so marvellously rested. It was given me to revel in visions of glory which I could not utter if I would, and which I should scarcely dare to utter if I could. And how shall I speak of that which followed? Passing through an outer yard crowded with spectators, I was ushered into a spacious room filled to its utmost capacity with men of devout demeanour, waiting for the commencement of service. I requested the native preacher to proceed with the exercises of the evening as though I were not present, partly that I might have opportunity for further observation, but mainly that I might obtain the self-control needful for my own duty on the occasion, of which excessive joy had well-nigh deprived me. A hymn was announced, and, under the leadership of Hu Hsien-sêng, a hundred hearty voices at once united in pealing forth the praises of Him whose nature and whose name is Love; prayer was offered, and to its appropriate utterances the people, as in olden times, fervently responded 'Amen'; that prayer of prayers given to the disciples by the Master himself was presented, and in its repetition, as in that with which they were fondly but reverently familiar, the whole assembly audibly joined; a portion of Holy Scripture was read, and it was listened to with breathless attention as being, what it verily is, the bread of life and the water of life; another hymn was sung, and again the wilderness around became vocal with heavenly music; then succeeded five or six prayers by believing brethren in the congregation, and now the vision brightened, and we saw as it were 'a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it,' and our lips breathed forth the adoring confession, 'Surely

the Lord is in this place, and we knew it not. This is none other but the house of God, and this is the gate of heaven.' Such praying I have rarely heard in China. I could hardly have believed on mere report that, amongst those whose privileges have been so limited, so much of both the language and the spirit of prayer was to be met with. It was such praying as made it impossible to doubt its efficacy.

"In such an atmosphere of prayer, preaching was easy and joyful work. While having no audible 'sound from heaven as of a rushing mighty wind,' no visible descent of 'cloven tongues like as of fire,' the great powers signified by these Pentecostal marvels were sensibly in operation amongst us, and for more than an hour were Hu and myself enabled to address the people, not only with conscious enlargement of soul, but 'in power, and in the Holy Ghost, and in much assurance.' The whole service was full of wonderful interest, and it will live in my memory with ineffaceable impression for ever and ever. At its close I was overwhelmed with friendly inquiries and greetings and proffered regards and services, and was finally accompanied to my temporary home by some scores of my newly-acquired friends. I ought to state that Mrs. Hu was meeting a large number of women at the same time we were engaged with the men, and it was not a little touching and gratifying to have their notes of praise falling upon our ears when we also were extolling and worshipping Him who is alike their Saviour and ours."

He thus describes the services of the Lord's Day:—

"At eight o'clock I was summoned to the duty of commencing the first service of the day. Owing to the impossibility of all the people meeting together, I had arranged to have the men at eight and the women at ten o'clock. When I reached the chapel a fine scene met my eyes. The room was filled almost to suffocation, and many were crowding in the court outside. The appearance of the audience was singularly impressive. The greatest decorum was observed. All the people were clothed in clean white summer attire, and were waiting, with hymn-books and Testaments in hand, for the approaching exercises. I preached from the words, 'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the

whole world.' (1 John ii. 1, 2.) Hu sat by my side, looking depressed; but the truth came to him as a word in season, and as the service advanced he obtained encouragement, and renewed his confidence in God. I have never before had such a congregation or such a service in China. There was an utter absence of frivolity or of vain curiosity; there were no vacant, listless hearers, no signs of weariness; on the contrary, there were depicted on the countenances before me real seriousness, intelligent interest, and positive delight. On going to the house where the women were assembled, I found nearly forty of them waiting my arrival. They also were dressed in their best attire, and presented a pleasing spectacle. I addressed them on the narrative of the Canaanitish woman, and afterwards conversed with some of the candidates for baptism. Some of these believing women promise to become burning and shining lights. I spent the whole afternoon in carefully examining the candidates from the country places with whom I had not met during the week. It is difficult as yet to say what proportion of the candidates may prove to be eligible for admission into the church, but, judging from the numerous cases which have already been inquired into, I think we shall be warranted in receiving into our fellowship at least some fifty or sixty persons. This will leave a great number for further instruction."

The Rev. W. B. Hodge describes the baptism of a number of converts:—

"This was the day set apart for the baptism of the accepted candidates. It was considered advisable to hold two services; one in the morning, for persons who, living in remote towns and villages, were under the necessity of returning immediately; and a second, in the evening, for the inhabitants of this and adjacent villages. The morning service was very impressive. The replies of the candidates to the questions propounded were in the main clear and intelligent, whilst the avowal of their purpose to consecrate themselves to the service of 'the one living and true God' was given with a most delightful fervour. But the service held in the evening was the crowning one. The preaching-room was full of people, and eighteen persons, seven men and eleven women, received the outward symbol of the heart's purification. Whilst the ordinance was being administered, and the solemn charge given to these babes in Christ, that room became a very Paradise; the Holy Ghost filled the place, and all experienced his quickening power. The

picture of those kneeling forms and bowed heads, awaiting the watery baptism, is one which time can never erase from my memory. There was the hoary head, around which the frost of winter—the winter of old age—had already gathered. There was the man of robust frame in the vigour of manhood; there was the young man possessing the buoyancy of youth, and still looking forward to life as a thing of joy; there, too, were ‘women not a few,’ varying considerably in point of intelligence, as the expression of their countenances testified. And yet, men and women were alike influenced by one common motive, one common experience, one common hope. Indeed, the whole assembly seemed to be baptised with hallowed fire. When the Doxology had been fervently sung, and the benediction pronounced, such was the overwhelming influence pervading the meeting that these exercises were repeated, every voice joining to swell the tribute of praise—praise to that ‘God from whom all blessings flow.’ And when the meeting had really closed, and the usual greetings had been offered to the new members, it was with evident reluctance that the assembly dispersed.”

The Pacific Islands.

THE FOURTH VOYAGE OF THE MISSION VESSEL
“DAYSRING,” IN THE NEW HEBRIDES.

DURING the past season the *Dayspring* has made five voyages among the islands of the New Hebrides, and three voyages among the Loyalty Islands. She also made a visit to Noumea, in New Caledonia. Her voyages in the New Hebrides last year did not extend beyond Faté. It was arranged that one of her voyages should extend to Shepherd’s Islands, Ambriin, and Santo; but circumstances, to which we shall afterwards allude, prevented this arrangement from being carried out.

This has been another year of severe trial to the New Hebrides mission. Early in the year dysentery broke out on Tanna, and spread over a great part of the island; a considerable number died, and, as usual, there arose among the Tannese a feeling very antagonistic to Christianity. In June, hooping-cough appeared on Aneityum. It was brought to the island by one or two trading vessels. It was very severe on children and grown-up people of feeble health; considerably more than 100 died, either of hooping-cough or its *sequelæ*. On Erromanga, an epidemic

resembling diphtheria broke out in August, and proved very fatal, both amongst the Christian and the heathen natives. The heathen became excited and hostile, and threatened the lives of the missionaries. For nearly two months the mission premises had to be watched and guarded night and day. It was feared that the missionaries might have to flee for their lives, and leave the island; but by the favour of Divine Providence, owing to the frequent visits of the *Dayspring*, they were able to remain at their posts, and the crisis was safely tided over, a matter of great importance in the present state of that island. A similar epidemic appeared on Maré, but in a much milder form. On Faté there have been difficulties of a different character to contend with. Mr. Morrison has been doing all in his power to extend Christianity among the heathen tribes around him. In the end of last year there seemed to be a favourable opening at Ortap, a village to the east of Erakor. For a considerable time parties of Christians went every Sabbath to conduct public worship and converse with the people; but while this was going on, a plot was laid by a party of the heathen, and a young man from Erakor, one of these evangelists, was murdered. This not only arrested all evangelistic efforts in that direction, but it required all Mr. Morrison’s tact and prudence to prevent several tribes rushing into war, to take revenge for the murder.

But, notwithstanding these severe trials, there has been much to encourage us during the past year. The mission, as a whole, continues steadily to advance. To commence with Aneityum, although two severe epidemics have passed over the island in such rapid succession—the first cutting off so many of the strong, the second so many of the young; although this year so many parents have been written childless, and have laid their dearest earthly hopes in the dust, yet there has been no going back to heathenism, no special murmuring or repining; the spirit of the people as a whole has been that of Job when he said, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” During the past year nearly eighty new members have been admitted into the fellowship of the church by the two missionaries; and that the interest of the people on behalf of the mission is as lively as ever, has been shown, not only in all the usual ways, but also in a special way, on an occasion to which we shall briefly refer. When the *Dayspring* returned from the Loyalty Islands in October, it was found on exa-

mination that her foremast was so much decayed, that it would be dangerous to proceed to sea till it was replaced by a new one. No time was lost. A tree was selected in the forest, cut down, and rough-hewed. The natives near the harbour rendered willing assistance. But the bringing of it out to the shore was the most formidable undertaking. On the Friday messengers were sent to the principal chiefs and teachers. Early on Monday morning the whole island was in a state of excitement. By noon 300 of the most athletic men on Aneityum were on the spot; every village had sent its quota. Ropes were supplied from the vessel, and in two hours the log was dragged by sheer force nearly two miles, from the mountain gorge where it was felled to the seashore. It was then floated and towed to the harbour in the space of other two hours. The work done by the natives was equal to a saving of £50 to the vessel—the mast in its rough state would have cost that sum in Australia; while the promptitude and the heartiness with which the work was done greatly enhanced its value. In less than three weeks from the time the vessel came into the harbour, her repairs were all completed, and she was away on another voyage. It is questionable if in either Sydney or Melbourne the work would have been done in less time.

An incipient commerce is also springing up on Aneityum. About 4,000 lbs. of cotton, mostly fine sea-land, and about 2,000 lbs. of arrowroot have been exported this year. Another export will, ere long, be added to the list. The trees in one of the mission gardens this season produced upwards of 10,000 oranges, and orange-trees are fast spreading over the island. One of the trading establishments on Aneityum has a large whaling party employed every year. This season there were five boats out, and these were nearly all manned by Aneityum and Maré natives, who proved themselves to be most expert and successful whalers.

On Fotuna the natives have been quiet, but have not evinced much interest as yet in the Gospel. Mr. and Mrs. Copeland have been applying themselves with great diligence to the language and other preparatory labours, the fruits of which will doubtless appear in due time. This is a very healthy island; the natives appear to have little sickness, and the epidemics that have been so deadly on other islands have not visited Fotuna. We look forward to the mission on this island with very favourable hopes.

When Mr. and Mrs. Paton settled on Aniwa, a

movement highly favourable to Christianity had commenced; their settlement, therefore, was very opportune, and they have carried forward the movement to a highly satisfactory issue. Nearly the whole population profess Christianity, and the state of the mission continues encouraging. The mission premises and the church excite the admiration of all who visit the island.

When the *Dayspring* made her first visit to Erromanga this year, the heathen natives were fighting among themselves to a great extent over the island; but there was no hostile feeling towards Christianity, and the Christians were living unmolested. Mr. Gordon has translated good portions of both the Old and New Testaments into the Erromangan language. He had also had two young men, natives of Santo, brought to him by the captain of a trading vessel. These two youths had resided with him for several months: he had acquired some knowledge of their language, imparted to them a good deal of religious instruction, and prepared a small elementary book in the language of Santo. He was desirous to take the lads home to Santo himself in the *Dayspring*, and, through them, to get introduced to their people, if the opening was favourable, and stay some months among them; but, owing latterly to the state of Erromanga and the other islands, it was agreed to postpone this visit till next year.

On Faté also there is much to encourage. Mr. and Mrs. Morrison have been labouring assiduously in instructing the converts at Erakor. Mr. Morrison, with a party of Christian natives, made an interesting visit to a powerful cannibal chief in the interior of the island—a man who is a terror in the land of the living. The party was well received, and the visit has since been returned. Mr. Morrison has also been doing a good deal in preparing translations. At Pango, Mr. and Mrs. Cosh have met with a very promising and encouraging reception, and are applying themselves to the acquisition of the language and other labours with great energy and diligence. The attendance upon public worship at this station continues still to increase. On the west end of the island there is a great demand for teachers, and five new teachers and their wives, one a Rarotongan and four Aneityumese, have been sent to their assistance.

In the end of July, H.M.S. *Falcon*, Captain Blake, visited Aneityum, Tanna, and Faté. Captain Blake's chief object in visiting this group was to inquire into the outrages committed by

natives of Mel on the captain and crew of the *Mary Iris*, and by natives of Mau, a small island to the north of Faté, on the *Curlew* and the *Kate*. He acted a kind and considerate part towards the missionaries on Faté, and took no steps till he consulted with them as to how his proceedings were likely to affect their safety and usefulness. On the other hand, Mr. Morrison, by his knowledge of the language and people, greatly facilitated Captain Blake's inquiries, and aided in securing the interests of both humanity and justice. He prevented an innocent man from being punished as a murderer; and by his acting as interpreter, Captain Blake heard all that the natives had to say on their own behalf. The chief of Mel affirmed that three or four natives of Mel had recently been killed by white men, or died of the cruel treatment which they had received from those in whose employment they had been working, and that it was to revenge this which led them to kill the four white men and take the vessel. Captain Blake took down all the evidence, and said that he would not punish them then, but would report to his superior officer, and the case would be further inquired into. When the *Falcon* went to Mau, the conduct of the natives was so menacing, that Captain Blake considered it necessary to make a demonstration of force by firing shells into the island. It is reported that several were killed, but we have not learned full particulars.

The French have evidently their eye still upon this group. At the time the *Falcon* was here, a French man-of-war visited Tanna and Faté, the captain of which used all his efforts to persuade the inhabitants of Fil, which is the chief harbour in Faté, to accept of the French flag, but without success.

The annual meeting of the New Hebrides mission was held on Aneityum in September. All the missionaries and their wives met together at this time, except Mr. and Mrs. McNair, who could not leave Erromanga on account of the epidemic prevailing among the natives. They felt the more unwilling to leave their station as they had returned to Erromanga only in June, having spent the hurricane months on Aneityum. A deputation was also present from the Loyalty Islands mission. Mr. Neilson's appointment of last year to Faté was rescinded, and he was appointed to Port Resolution, Tanna, as being a more open and prepared station than the other. Such was the impression at the meeting; but when Mr. Neilson proceeded thither to be located,

a portion of the heathen interposed a decided veto on his settlement. It was good, they said, for the Aneityum teachers to stay, but they did not wish a missionary. It was considered inexpedient to press the settlement, and hence Mr. and Mrs. Neilson proceeded to Faté, to occupy Mr. Morrison's station till the return of the *Dayspring*. Mr. and Mrs. Morrison obtained leave to go up to the colonies this year—partly on account of Mr. Morrison's health, and partly to allow him to carry some translations through the press.

On the Loyalty Islands the mission is steadily advancing. Both on Maré and Lifu there is an institution for the training of native teachers. On both islands the restrictions imposed by the French have been considerably relaxed. On Maré, Messrs. Creagh and Jones have finished the revision of the New Testament, and Mr. Jones has been appointed to proceed to England to carry a new edition through the press. He and his family, as well as Mr. McFarlane and his family go up to Sydney in the *Dayspring*. On Lifu, Messrs. McFarlane and Sleigh have nearly completed the translation of the New Testament. On Wea, Mr. and Mrs. Ella have been prosecuting their labours with great diligence and much encouragement, notwithstanding very formidable difficulties. On Wea, Romanism has been exceedingly active and bitter. The Protestant chiefs have been deposed, and Popish chiefs of inferior rank have been raised to the chief authority, and the Protestants have been persecuted and annoyed in every possible way; but in the face of all this the half of the population are Protestant, and their numbers are still increasing. An elegant and commodious mission-house and church attest at once the skill and diligence of the missionary, and the hearty attachment of the converts. Many pressing invitations have come across to the missionaries on the Loyalty Islands, from the natives of New Caledonia, for missionaries and teachers; but every application on the part of the brethren there to be allowed to comply with their invitations has been met by a firm denial on the part of the French authorities. The Earl of Shaftesbury, in his opening address at the annual meeting of the British and Foreign Bible Society, in May last, said he was anxious to impress upon their minds the debt they owed to the Imperial Government for the large amount of liberty and privilege which had been accorded to them in connection with the "hall to be devoted to religious purposes, based upon a Protestant foundation." "Everything has been done [he said]

that can do honour to religious liberty." The illustrious Guizot said to him in private, and also in his public discourse, "This is the greatest triumph of religious liberty that has been achieved in Europe, for the last two centuries." But alas! New Caledonia is far from Paris. Religious liberty, though strong at the centre of the empire, is still feeble at the extremities. Here, at the antipodes, it is Rome, and not France, that is supreme; it is the spirit of the Vatican, and not of the Tuileries, that is the moving power; it is the policy of Antonelli, not of Napoleon III., that is still in the ascendant. But of this we are certain, it will not be so always. "A King shall reign in righteousness;" "Jesus shall reign where'er the sun," &c.

A NAVAL OFFICER'S TESTIMONY TO THE WESLEYAN MISSION IN THE FIJI ISLANDS.

The following interesting narrative, from a letter by an officer in her Majesty's service, has been sent to the *Church of Scotland Missionary Record*:—

"Mr. Carey and the two missionaries from Ban, Messrs. Tait and Rooney, came on board to church this forenoon; and after an early dinner with me, we all landed for the afternoon service in the native church at Ban.

"Mr. Tait had arranged for a native teacher to preach, as he thought that I should like to see the whole service performed by natives. The minister was a nice-looking, very intelligent man, but not a Fijian, being a native of Tonga, one of the Friendly Islands.

"Although the Wesleyans, in their own congregations, use the Church of England prayers, with some important omissions, and have a regular prayer-book, they have not adopted the church service in their South Sea missions, but they conduct their services in the Presbyterian style as regards extemporary prayer and preaching, only they stand to sing and kneel to pray. As a good many of the Ban people were absent in other parts at this time, the congregation was not so large as usual, but there must have been 700 people present, and the large church looked well filled. As is customary throughout Polynesia, the women sat on one side and the men on the other. Thakonban's (the chief) wife, with her attendant maidens, occupied a front place in the female side near the pulpit, and on the other side in front was seated the old chief in a chair (all the rest of the natives being seated on mats on

the floor—their usual custom), with some of the minor chiefs near him. We white people occupied chairs directly in front of the pulpit, so we could see the whole congregation. The service was conducted with great order and decorum. The preacher was fluent and reverent in manner, and the congregation very attentive and quiet. The singing was very fair, but the last note of each line always a semitone flat, which seems to be a peculiarity in Fijian singing, as I noticed the same thing on another occasion. When we entered the church the catechism was being repeated by the whole congregation; and that, as well as the Lord's Prayer in the course of the service, was said in a most peculiar kind of low monotonous chant, uttered perfectly in time and unison, and having a pleasing though peculiar effect. Of course I could not understand a word of what the preacher said, but from the hymn-book I was able to join in the singing. I was very much impressed with the scene before me. Only fifteen years before, every mau I saw was a cannibal, and even the females were not free from the reproach, since they used to partake of the horrible food secretly, it being prohibited to them. Even Batei Abel's young wife (Thakonban's daughter-in-law) had owned to having indulged this unnatural inclination as a child. Close to me sat the old chief, Bible in hand and spectacles on forehead, who was twenty years back one of the most sanguinary and ferocious in this terrible land; and within twenty yards was the site of the fatal oven, with the tree still standing, covered with the notches that marked each new victim. Now, how different was the scene! I cannot, however, give words to the thoughts that such a wonderful change wrought in such a place called to one's mind, but it produced an impression I shall never forget. After service, and bidding the kind missionaries good-bye, we returned on board."

West Africa.

THE REV. J. White, native pastor of the Church Missionary Society, at Otta, writes regarding the recent baptism of an aged man. He says:—

During the past six months we had four baptisms—three children belonging to our converts, and one adult, an old man of about sixty-years of age, called Akinumi, who was brought to me one evening by one of our converts, and who thus gave the following account of himself: "Many

years ago I had resolved to give myself up to the god Ifa, and I had several times made preparation to undergo all the rites connected with it ; but as often as I hear the word of God spoken in our street, my thoughts become divided. I feel that the word of God which you preach is true, and it became a question with me whether I should still give up myself to Ifa or to God. On conferring with heathen brethren, they recommended me to worship Ifa ; but on conversing with the book-people, they urged me to serve God. Thus for many years I was halting between two opinions ; till of late, being convinced of the superiority of the service of God, I decided within myself to choose Him. But then there is this difficulty. I am too old. I cannot now learn book. I have lost almost all my teeth. I am afraid it is too late with me ; and I know not whether or not God will accept me."

I told him, that although it is almost the eleventh hour of the day that he is come, yet it is still the accepted time with him, and that God has promised to cast away none who come to Him through his Son Jesus Christ. Book-knowledge, I said, is a good thing ; but book-knowledge is not serving God, nor is it an essential point in the matter of the salvation of our souls.—Many there are who are very clever in books, but they are no worshippers of God. They neither love, fear, nor serve Him.—"What, then, is required of those who would serve God?" asked the old man. I replied, "Believe in the Lord Jesus Christ, repent of your past sins, and be baptised." Furthermore I said, "You cannot learn your duty in a day. If you will come to church on Sundays, and if you will attend the class of candidates for baptism every Wednesday afternoon, you will there be further instructed in your duty." He agreed, and went away. From that time he became a regular attendant on the means of grace. He met, however, with some difficulty. His heathen companions ridiculed and persecuted him, calling him all kinds of names ; but he was deaf to all their reproaches. In the month of March he urged me to come and take away his idols, and that he would have nothing more to do with them. I fixed, therefore, upon the 31st of March, which was Lord's-day, and accordingly, after the morning service, I went to his house, accompanied by six of our old members ; and after reading several portions of scripture, and offering up prayers, in which we commended him to the protection of our heavenly Father, and imploring His grace and assistance on his behalf, he brought out his

idols, six in number, and delivered them to me, viz. :

Ifa, represented by sixteen palm-nuts.

Iweren, represented by two snail-shells, said to have been the means of their conveyance, or to have paddled them from the invisible world, and to have landed them on earth.

Osoyin, represented by an iron-rod, with round head, said to be the god of medicine.

Elegbara, the devil, represented by a lump of clay, pounded with certain leaves, and made into a conical form.

Oshun, represented by a string of yellow beads, a brass ring for the wrist, and a yellow pebble from the brook, said to be the goddess of brooks.

Yemaja, represented by a string of white beads, and a white pebble from the brook, said to be the goddess of brooks and rivers.

He had some difficulty in getting up the Creed, the Lord's Prayer, and the ten commandments ; and he would say to me, or to any one who is appointed to teach him, "I am an old parrot. An old parrot, you know, cannot exercise its tongue. You will therefore have a good deal of patience with me." I told him I did not require much from him, and that I would be satisfied if only he could master the Lord's Prayer, and if he knew the sum and substance of the Creed and the ten commandments, although he may not be able to say them orderly and exactly. Accordingly, on Sunday, the 11th August, I baptised him Simeon, after Simeon of Jerusalem, who waited for the consolation of Israel, and to whom it was revealed by the Holy Ghost that he should not see death till he had seen the Lord's Christ. Simeon's history, therefore, formed the topic of our discourse on that day. His conversion was an unlooked-for event, he having never attended church before. His case is an encouragement as well as an earnest that our out-door preachings and visits among the people are by no means inefficacious ; and that, though the good seed may be buried in the earth a long time, yet it will one day, by God's grace, grow up and bring forth fruit to the honour and praise of his most holy name.

South Africa.

THE MATEBELE MISSION.

THE Matebele mission, of the London Missionary Society, is carried on far in the interior of South Africa, and lies only a few days' journey south of the Victoria Falls. Its chief station,

Inyati, the principal town of the Matebele tribe, is situated at the head of a beautiful valley, possessing abundance of water. The valley is free of trees, but beyond its boundaries the country is covered with them and the landscape is very lovely. The soil is fertile and rains are frequent. The Matebele tribe are scattered over a wide extent of country, feeding their immense herds. They are still under Moselekatse, who is now old and feeble. The missionaries of the society residing at Inyati, are Messrs. Sykes and Thomas, who are using every opportunity allowed by the aged chief to extend the kingdom of Christ and promote education.

The Rev. T. Thomas writes from Inyati :—As to our mission I need scarcely say that it is one of the most difficult. The chief is a despot in the strictest sense of the word—his people, as their forefathers were, are warlike, proud, superstitious and ambitious, very fond of plundering, kidnapping, and anything else that may enrich, feed, and ornament them, without their being obliged to work for it. Their country being so far from civilised lands, and so completely closed up against civilised men, there being only one way into and out of it, they are enabled from year to year to carry on their most cruel and inhuman deeds among the surrounding tribes. In consequence of these their yearly marauding excursions they are as restless as the troubled sea, often absent, their hands often full of human blood, and as the result, their minds being so occupied with such unjust and wicked things, they have but little inclination to listen to the preaching of the Gospel. I have often spoken, both to the king and his people on such subjects, and they have always admitted the scriptural doctrines to be very good, and their own doings very bad ; but they continue to do the same for all that. It seems to me to be a fact, that so long as they can plunder they will do so. The only way to put an end to their atrocious acts would be to render such difficult and dangerous and expensive to them, and thus they would be discouraged. As it is, the numerous tribes of simple industrious people, who inhabit the vast regions between this and the Zambesi, extending from the Victoria Falls almost to the mouth of that river, suffer from these fearfully hard-hearted Matebele, and one tribe after another as a tribe is annihilated. Here I would not be understood to hold the view that, for these numerous little tribes to remain independent would be the best for them, or the best for us as missionaries : far from it ; but what

rends one's heart is, that hundreds of immortal souls are hurried year after year into the great eternity unprepared, and the country depopulated, while such things influence the minds of the victorious Matebele so badly as to render all our efforts to bring them to the Saviour comparatively fruitless. The Matebele are naturally a superior people, and were they once settled with their present love of cleanliness, obedience to parents and chief, their industry and intelligence, their simplicity and courage, they will soon be as men prepared for the Saviour. The question therefore is, what can be done towards saving the lives of the thousands who are as sheep numbered for the slaughter, and to render the minds of the Matebele more accessible to the Gospel ? Were the light of Divine Truth and that of civilisation to penetrate these dark places of the earth, the habitations of cruelty therein would soon become fewer in number. Being stopped up on this side by the Matebele, and on the other by the Bazungu and Portuguese, there is no hope for such soon to take place. First, the country must be opened up, and Europeans allowed to traverse it. That done, there would be no want of men from the old and new colony, who, by traffic and hunting, would soon open the eye of the aborigines and intimidate the unwelcome intruders. Being convinced of the above views, I wished very much for a long time to see some one undertake to open up the country from here to the Zambesi ; but having looked in vain, and seen no one forthcoming, I determined at last to try myself, and accordingly, some months ago, after a good deal of perseverance and many rebuffs, I succeeded in getting the permission of the king to go, and some people to accompany me. My plan was to go N.N.W. to the nearest point of the Zambesi, from there to the Falls, and to return home from the latter by another route ; but the result you will see in my journal—a copy of which I forward to you. There are some encouragements as well as discouragements in this mission, at least it seems so to me, and I believe my views to be supported by facts, justified by the scriptures. In a land like this, where Satan has so long reigned supremely, and where the whole country, government, and people join all their forces in one to carry out the wishes of the usurper, in opposing everything that is humane, rational, or holy, the progress of a work like ours is would be slow. But it is possible to underrate its progress ; nay, it is easy to do so. This is often done. There are some men who take as their test to try such a

progress the character of the Christian at home, and not the right standard, the Bible. It is no wonder, therefore, that should Christian virtues develop themselves in the native in a different way or degree, or dress, from that in which they present themselves to their view in men at home, they cannot see them. I need scarcely say, that such a way of looking for the work of the Spirit among the heathen is unscriptural and absurd; for a simple, sincere, living faith in Christ and genuine love to God, his people and work, which, whoever possesses them will be saved, may exist when but few of the English outward forms of religion are seen or even known. Especially may this be the case among a reserved, cautious, and cold-blooded people as the Matebele are. To a people like these, great allowances should be made in the minor matters of religion; and when such are made, it will be found that there are many here who are not far from the kingdom of heaven. There are scores who regard the Lord's day with reverence, who take real interest in the means of grace, and who, did we wish it at the present stage of their scriptural knowledge, would offer themselves as candidates for church membership.

THE RELIGIOUS BELIEFS OF THE KAFFIRS.

The Rev. William C. Holden, for twenty-seven years a Wesleyan missionary in South Africa, in his book, entitled "The Past and Future of the Kafir Races," gives the following account of their religious beliefs:—

"The Kaffirs, so far as any outward recognition of religious worship is concerned, are literally 'without God;' but at the same time there is, perhaps, no nation under heaven that is more superstitious, or that is kept in more continual dread by the terror of ghosts and spirits. In this sense they are not 'infidels,' as their name imports.

"Multitudes of them have no idea of a Supreme Being at all; and the large remainder, nothing more than a floating, dreamy, indistinct notion. All they recognise is the *isituta*, ghost, or spirit of the departed; the rank or station in the ghost-world being fixed according to the degree of eminence they attained in this, as great chiefs or renowned warriors; but then only as first, or highest among equals. This spirit, or these spirits, may be offended and made angry by neglect or otherwise, in various ways, and may inflict punishment, which the people dread and seek to avert.

"It is not laid down as an established fact, or article of belief, that the souls of *all the departed* exist in a separate state, or exercise control over the affairs of men, nor is their belief uniform upon this subject; but generally the conviction is that all do live, but certainly the souls of their renowned chiefs, or great warriors, or distinguished ancestors; and the invocation of their priests is specially directed to these.

"They also as firmly believe that these spirits occupy the bodies of serpents, either occasionally or constantly; and they accordingly classify the order of serpents. One was pointed out to me as the kind in which the spirits of their departed chiefs resided; in the same manner others as tenanted by the souls of women; and yet another, as the *locale* of common people and children.

"On one of my visits to an out-station, the following scene occurred: I was sitting in the hut of a young man, a native convert, when suddenly I heard a great scuffle outside, running, shouting, throwing of sticks, &c.; when shortly a dead serpent was brought and laid at my feet. Some old heathens as well as some converts were sitting by, among whom certain significant glances and smiles were passing. At length one of them informed me that this was the kind of serpent in which the serpent-worshippers believed the spirits of their departed chiefs took up their abode; that this was the highest kind of sacred *inyoka*, or serpent; and that these old men were believers in the old superstition. The old men were deeply serious, if not shocked, when they saw the dead creature lying at their feet. Addressing myself to them, I inquired if that was the *inyoka*, or serpent, in which they believed the spirit of their chief resided. They gave no reply. I then took their silence as admission of their belief, and proceeded to ask some questions, amongst which were, How could they acknowledge that creature as a god whose life could so easily be taken away by man? I supposed a god to be a great and powerful being, who could create and destroy others, but could not be himself destroyed; whereas that creature was unable to defend itself, and lay lifeless before me. One old man admitted that such was their belief. I then inquired how it came there; in what part it resided; when it entered; and where it had fled. Silence prevailed. Being desirous to know their views a little more fully and accurately upon this subject, I proceeded to say that if they had not killed the serpent now, in process of time it would have died in the natural course of things. Where, then, would the

spirit go? 'Into another *inyoka*.' And when that died, where then? 'Into another.' And where would it go last of all? This they could not answer, but sat confounded and silent.

"They believe that the spirits of the ghost-world are always near them, are cognisant of their actions, are made angry by affront or neglect; and, as the result, inflict the various ills that befall them in sickness, loss, or death: that these *isituta* may be appeased by sacrificial offerings; and when their anger is removed they withdraw the calamities before inflicted. The *isanusi* are the only recognised priests for conducting these sacrificial processes. Sometimes, indeed, smaller offerings may be presented, and the ceremonies be conducted by the head man of the kraal; but this is only on a limited scale, and in relation to small matters. It will therefore be self-evident that their priests acquire great power and influence over them.

"No sooner does sickness or death visit a family, or kraal, murrain spread among the cattle, drought prevail, or war threaten, than these terror-stricken ones—having no God of mercy to whom they can fly, and dreading the worst consequences—send for the *isanusi*; who, upon his arrival, makes very minute inquiries into the state and circumstances of the individual or family; the previous prognostics, what signs, omens, have appeared; how they were treated, what followed, &c.; the whole being attended by many mysterious signs and careful investigations.

"At length he declares that the spirit of some particular chief or chiefs is angry, and must be appeased by sacrifice. The sacrificial beast is called for—probably of some particular colour, but always the best, as an imperfect one would vitiate the offering. If the poor deluded creatures have only one beast in the world, they will give it on this occasion; if they have not one, they will seek to obtain one from their friends; if they fail here, they will work, or try other methods, until they succeed.

"The beast being brought, the priest addresses the *isituta*, confessing the sins of the individual, or family, or kraal, over the head of the victim about to be sacrificed. The actual affronts offered or the wilful neglects committed, are fully and freely acknowledged, and the deserved wrath of the *isituta* admitted. A prayer is offered that the beast now to be sacrificed may be accepted, the wrath of the offended spirits turned aside, the calamities removed, and peace and prosperity bestowed; the parties concerned being intensely

engaged in uniting with the *isanusi* in these confessions and prayers.

"This being concluded, the beast is killed according to certain prescribed rules; every drop of blood is caught and carefully preserved in bowls; a particular hut or house is sacredly cleaned and set apart, in which the flesh is deposited with great ceremony; the blood in the bowls being also placed in situations specified. The wicker-work door of the hut is then carefully closed, and watchers stationed to guard the whole through the night, so that nothing may occur to mar the sacrifice or disturb the *isituta*, who are supposed, during the night, to drink in the savour of the sacrifice, not in the form of blood, but in the fine serum, '*ububendi*,' which issues from the flesh. The ordinary flesh or blood would be too gross for these ethereal beings; besides, fraud and the credit of the *isanusi* are preserved.

"Early on the following morning the *isanusi* opens the door of the hut with great care and many charms, examines the sacrifice amidst mysterious ceremony, and delivers his report accordingly. After this the sacrifice is cooked and eaten. Not unfrequently favourable results follow; the more so, as the priest generally exercises his medical skill in the use of bitter herbs or other ingredients which possess good medicinal qualities. Besides this, in case of sickness, the nerves, which have so much to do with the health or sickness of the individual, are quieted, the nervous system acquires tone, confidence is inspired in the invalid, whilst conscience, the great tormentor, is pacified; all tending to bring about the desired result. This is the nearest approach to patriarchal sacrifices I have met with among the Kafir races.

"That I and others are not mistaken in ascribing a sacrificial religious character to these offerings and ceremonies, admits of ample proof; I shall only give one instance. On one occasion, as I was passing a number of Natal Kaffirs, in a beautiful retired glen, in company with my native teacher, I found them busily employed in eating flesh; but not seeing any of our Christian converts among them, although a number resided in the neighbourhood, I inquired particularly, when I was told that this was a sacrificial feast, and our converts conscientiously avoided 'eating meat offered to idols,' and, therefore, none were present.

"On the Umgeni river, a few miles from my residence, the head man of a kraal, or village, was taken ill; about the same time a serpent

took up its abode in the outer fence of the kraal, and remained there for many days. Whilst there it was adored, honoured, and invoked as a god—was literally ‘*the presiding divinity of the place.*’ Food was carefully provided for it; and when disposed it came down, took its circuit among the huts, and returned to its sacred throne. I sent my native teacher—a very excellent intelligent Kaffir, whom, during many years, I never knew tell a lie—in company with another trustworthy native, to ascertain the correctness of all that was stated, and try if they could not dislodge the serpent and break the spell. They went and used all their arts and efforts; but in vain. It would have been regarded as an appalling act of sacrilege to have interfered with or destroyed this demigod.

“The man, however, remained ill; the priest was sent for, the sacrificial beast was demanded, and the sacrifice offered in the most solemn form, everything being done which this idolatrous system allowed to make it effectual; but in vain. The man was no better, but rather grew worse. At this stage of the proceedings the case became aggravated by one of the children also being taken ill. The priest was again sent for. Upon his arrival he declared, ‘That not only was the spirit of the great chief angry, as indicated by the serpent in the fence, but also a number of others, common people and children; and therefore was the child sick.’ Another sacrifice was called for and offered, tears and wailings were mingled with the sorcerer’s charms and the victim’s blood; but with no effect—man and child both remained ill. The priest was sent for a third time, and the third time the sin-offering was presented, and mercy implored, as the angry *isituta* were many. But whilst these ceremonies were being conducted the child died, when both child and sacrifice were interred in the same grave—the law or custom being, that if the person dies whilst the sacrificial ceremonies are being performed, the slaughtered animal shall be buried with the corpse of the deceased; probably to give it a favourable reception in the world of spirits. Shortly afterwards the man also died; and thus ended this piece of delusion and priestcraft.”

United States.

THE New England Women’s Foreign Missionary Society has just been organised for the evangelisation of heathen women. From the first article of its constitution we learn that “The

object of the society is, to engage the earnest, systematic co-operation of the women of New England with existing Foreign Mission Boards, in sending out and supporting unmarried female missionaries, and teachers to heathen women.”

The association begins its work at the right time, in the right way, and under most favourable auspices. The time has come for enlarged efforts to give the Gospel to women in heathen lands. The American Board sent ten single ladies into the field last year, and has now five more under appointment. It will press forward in this work as fast as the way opens and the means at its command will allow. Its appropriations for this object last year were over 25,000 dollars. The aid of this new organisation, in awakening among the Christian women of the country a deeper interest in the spiritual welfare of their sex abroad, and in securing the necessary means for the support of female missionaries, will be very timely.

By co-operating with existing boards, the association will have the benefit of their past experience, and knowledge of the wants and circumstances of the different fields; of the peculiar qualifications and the outfit needed for each; of the best methods of sending out and locating new missionaries; and of what may be required for their comfort, and the most successful prosecution of their work. It will thus be spared all care of details, and most of the incidental expenses of an independent missionary organisation, while it will enjoy all the advantages of direct and frequent communication with the female missionaries in the field. This association will devote itself specially to the work of diffusing missionary information, and of collecting funds for the support of those who represent it in the work of Christ abroad. For information, it will rely mainly on such fresh details of the work as ladies may be more free to write to their own sex at home, than for publication in missionary journals. By monthly meetings for prayer and receiving intelligence, it is hoped that a livelier sympathy may be created and maintained in our Christian homes for those who now sit in darkness and under the shadow of death.

The officers and managers of this association are ladies of well-known devotion to the cause of missions. The corresponding secretaries were connected with the India missions of the American Board. Its foreign correspondence is already begun; and its collections for the first month

were sufficient to enable it to assume the support of a missionary, soon to embark for South Africa to take charge of a female boarding-school among the Zulus. The society will gladly welcome the co-operation of Christian ladies in all parts of the country.

Of the value of the Gospel to woman in heathen countries, in bringing her up from her ignorance, wretchedness, and degradation, nothing need be said. No cause can appeal more strongly to the Christian sympathies of the women of this land; and none is more vitally connected with the progress and early triumph of the Redeemer's kingdom in the earth.—*Missionary Herald*.

GREAT PROGRESS OF THE REVIVAL.

The *Observer* sums up 120 churches in which the Spirit's influences have been experienced to the conversion of 4,550 souls, and the ingathering of 4,354 church members. This makes 820 revivals, 18,500 conversions, and 10,800 accessions, since January 1. Of these the Presbyterian churches have had since the new year, 195 revivals and 4,469 accessions, more than half being in the States of Ohio, Indiana, Illinois, and Pennsylvania. These returns are incomplete.

To proceed to particulars: the *Observer* reports in the Presbyterian churches during the previous fortnight 40 revivals, and 1,044 accessions. The *Presbyterian Banner* reports in the churches of the Other Branch revivals in Bethel church, (Presbytery of Ohio,) where 41 are inquiring; in Waynesburg, O., where 40 have been received, 34 on profession, in the services following the dedication of a new house of worship; in Oak Grove church, near Rimersburg, Pa., where 13 have been added, mostly heads of families; in Mahoning, Pa., where 48 have been received, 45 on profession, and 19 by baptism; in Carmichael, Pa., where 24 have been converted and 18 added to the church; in Carrollton, O., where 27 persons were added on profession and 13 were baptised, and there is increased liberality to the different boards of the church; in Enon Valley, Pa., where a two weeks' meeting resulted in the conversion of 25 persons, embracing all classes, from the child of eleven years to the grey-haired father; in Rehoboth, Pa., one of the oldest West of the Alleghanies, where 26 have been received on profession; in Concord, O., where a two weeks' meeting resulted in adding 66 on profession. The *N. W. Presbyterian* reports revivals in Shelbyville, Ind., where 32 have been received; in Carr

Place church, St. Louis, where there are still 30 inquirers, while between 50 and 60 have been received within the last six months. The *Presbyterian* reports again the work of grace in Milville, N. J., where there are 50 inquirers and many conversions; also that in Deerfield, N. J., where 42 were lately added on profession; in Muncy, Pa., where 16 of the students in a young ladies' academy have joined the church; in Spring Garden (Phila.) church, where 27 have been received, 11 on profession; in the Second church of Germantown, Phila., where 32 have been received, 15 on profession; in Jamaica, L. I., where 32 have been added on profession; in Philipsburg, N. J., where 24 have been added. The *Presbyter* reports religious interest in Atlanta, Ill., where 30 have been inquiring and 17 have been added to the church; in Waveland, Ind., where 20 have been added to the church, many more are anxious, and several young men have begun to prepare for the ministry; in Lebanon, Ind., where 19 have been added.

The *Congregationalist and Recorder* reports revivals in the churches of that order in Ware Village, Mass., where the community has been deeply moved, and it is hoped that more than 100 persons have commenced a new life; in Poultney, Vt., where 13 have been added; in Stonington Borough, Ct., where a large number have been awakened and where the Baptists co-operate; in Olivet, Mich., where over 100 have professed faith. The same paper says:—"Since January 1, we have reported revivals in about 100 different localities, and the number of conversions named we find to be nearly 2,000, while from many places we have received only a general account of the work, with no attempt to count the converts. During the same period we have reported about 1,000 persons as added to the churches of our denomination alone."

The *Examiner and Chronicle* reports revivals among the churches of the Baptist denomination. In New York, where it is believed that more than 100 have been converted in the Tabernacle church, and about half as many baptised; in Sand Hill, N. Y., where more than 50 have been awakened, 29 baptised, and 36 added to the church; in Chittenango, N. Y., where a church, organised January 16, has had 22 baptised and 20 more are candidates for the ordinance; in North Brookfield, N. Y., where 23 adults have been gathered in, and many family altars set up; in Palmyra, N. Y., where 42 have been added; in Manchester, N. Y., where 20 young people have

been immersed; in Flemington, N.J., where about 60 have been gathered in through meetings held in a new church edifice; in Pana, Ill., where the church has grown from 46 to 177 in a year, and where 100 have been received in two recent revivals; in Litchfield, Ill., where some 70 have been added, and the work is going on in all the churches; in Bunker Hill, Ill., where over 50 have been baptised.

THE NEW YORK CITY MISSION AND TRACT SOCIETY.*

A Brief Statement of its Character, History, Operations, and Results, prepared by LEWIS E. JACKSON, *Corresponding Secretary for the Union Meeting of City Missions, held Sabbath evening, March 1, 1868.*

The religious history of New York from the beginning bears witness to the Christian zeal and enterprise of its Protestant churches, and particularly, from the commencement of the present century, do we see the missionary spirit becoming more distinct and influential with each revolving year.

From 1800 to 1810, while the city was recovering from the severe losses incurred through the War of the Revolution, and starting on a new career of prosperity, there was a fresh impetus imparted to church extension and evangelistic zeal, and we find Isabella Graham and Divie Bethune, and others of like spirit of blessed memory, visiting the Alms House and Bridewell in the Park, and other institutions, and inaugurating various schemes for the improvement of the condition of the poor, the dissemination of religious knowledge among destitute and orphan children, and for the salvation of men.

About this time, also, city missionaries were employed at Corlaers Hook and Manhattan Island, in the vicinity of Grand Street and the East River, and at the Five Points, and more than one church can trace its origin back to the efforts of these faithful pioneers. Influenced by a desire of extending the knowledge of evangelical truth, and persuaded that there were thousands who lived within their reach who needed instruction, the active pastors and laymen of the various churches of that day banded together in Missionary Union and Tract Societies for the better accomplishment of their wishes.

From 1820 to 1830, as the churches increased in numbers and influence, these incipient enterprises

received new life and energy, and were reorganised, or were taken up by larger and more comprehensive institutions. So the publication of tracts, before carried on by the New York Religious Tract Society, was given over to the American Tract Society, and the local city missionary work was left to the Young Men's Tract Society, or, as it was finally called in 1827, the City Tract Society. In 1830 to 1835, we enter an era of peculiar interest which dates a marked progress in those religious revivals which have become the distinguishing glory of our country and of the age.

And at this time a movement in the line of free churches is noticeable, and many other measures looking to the evangelisation of the people were tried.

In 1834, the city missionary records of the society we represent formally commenced, and have been regularly continued with increasing numbers and results to the present time.

The grand total of results for the thirty-three years from 1834 to 1867, is exhibited in the figures following:—790 years of missionary labour; 1,283,113 missionary visits; 34,338,633 tracts distributed; 36,380 Bibles given; 52,592 Testaments given; 148,886 volumes loaned; 94,879 children brought into Sabbath schools; 141,118 children brought into public schools; 7,797 persons induced to join Bible classes; 103,853 persons persuaded to attend church; 35,211 temperance pledges obtained; 73,037 religious meetings held; 1,939 backsliders reclaimed; 9,153 persons united with churches.

We have spoken thus of the past, because we would give all honour to our predecessors in this field of Christian exertion, and we desire gratefully to acknowledge our obligations for the valuable aid we have derived from their experience and labours.

With the opening of the year 1864, the director of the city mission resolved on a reorganisation of their work, and in this direction appointed a secretary, and opened an office in the Bible House.

And now commenced the publication of those documents and newspaper articles, upon the nature, objects and methods of evangelistic work, which have contributed so much to the general information and popular interest in the subject of city missions, now prevalent in the Christian community.

An article in the *Journal of Commerce*, of May 2nd, 1864, drew forth an unexpected response from a gentleman quite unknown to the princely

* Published in a New York paper.

givers of New York, who offered 5,000 dollars as the foundation of a building fund for mission churches.

This not only gave timely encouragement to the directors in prosecuting their new plans, but was properly regarded as a providential indication of the direction in which the work should be developed.

During the four years, from 1864 to 1867, in which the society has been engaged in reconstructing its system, eleven city mission documents, 290 newspaper articles, and numerous maps, circulars, and tables of statistics, have been prepared and given to the public.

And the annual reports for the same period, have not only furnished the members of the society with an exact account of the society's operations, but have also given a generous acknowledgment of the work of the churches and missions generally, with statements concerning the population, and directories of the churches, Sabbath schools, and benevolent institutions.

And there is scarcely a pastor, or an officer of any religious or public society in the city, who has not freely received of the material we have there gathered. Monthly Union missionary meetings have been instituted, to bring together all Christian workers of every name, and the initiative towards a congress or conference of missions, of which the Union Meeting is a feature, was first taken in our committee.

During the period of four years, the general receipts of the society increased from 18,100 dollars to 35,459 dollars, a gain of 93 per cent.

With the opening of the year 1866, the directors appointed a superintendent of missions, to organise and regulate missions, direct the missionary work of the society, and bring the special objects of the city mission more directly and prominently before the churches. As the result of these, and other preparatory measures, the city mission is now compactly organised for efficient service. It represents, as it has always done, a practical Christian union of all the evangelical denominations. It is duly incorporated by the State Legislature with all requisite power and privileges. The directors have entrusted to an executive committee of ministers and laymen the practical carrying out of all the details of the system. And it is believed that the management is in keeping with the character and aim of the society—Catholic, complete, simple, and economical.

Of the subscriptions to the building fund the sum of 50,000 dollars in cash, paid in, is represented in real estates improved for missionary purposes, which the society owns, entirely free and unincumbered. And the executive committee have just finished and opened a mission chapel which has been by competent judges pronounced to be one of the most commodious and attractive buildings of the kind. And the commission entertains the hope that this will prove to be the beginning of an era in city mission movements conspicuous for the liberality and zeal of the Christians of New York, and for the glorious upbuilding of the Redeemer's kingdom among the people. The following figures will furnish a compendious view of some of the leading results of the last year's operations :—

Results of Last Year.

46 missionaries ; 14 mission stations ; 35 rooms in tenement houses ; 5,217 meetings ; 116,522 missionary visits ; 1,854 temperance pledges ; 2,920 children and youth to public schools and Bible classes ; 911 children to public schools ; persuaded 14,484 persons to attend churches and mission stations ; aided hundreds of destitute families ; found good homes for orphans ; secured employment for many friendless strangers ; united in marriage several couples living in sin ; induced many Sabbath-breakers to close their shops ; reclaimed 226 backsliders ; persuaded 682 persons to unite with churches ; and with the aid of 393 voluntary visitors, distributed 1,700,881 tracts.

Temperance societies, sewing societies, and reading rooms have been instituted to promote the temporal welfare of the people, and thousands have been benefited. And tea meetings, popular lectures and musical concerts have been provided for their moral and social entertainment, and every plan which Christian ingenuity can devise for the benefit of the people, in every way, is being tried.

South America.

THE BOTOCUDO INDIANS IN BRAZIL.

*By Professor C. Fred. Hartt.**

STRETCHING along the Brazilian coast from Rio Janeiro to Bahia, and with a varying width, is a zone of forest country, usually flat and low near

* From the *American Church Missionary Register*.

the coast, but inland more or less mountainous. Farther inland lie plains, sertocs and serras, sparsely wooded or bare, and often exceedingly arid. Except on the shores of the sea and of the principal rivers, this country is still in its primeval state.

Previous to the discovery of America this wooded region was peopled by a number of Indian tribes, who had possession of the country down to the coast-line; but long ago, a powerful tribe, called the Tupis, gradually found its way northward along the coast, driving some of these Indians before them, while others retreated to the forests of the mountains, leaving the coast to their invaders. Some tribes of the Tupis settled on the coast and remained. On the arrival of the Portuguese, these were converted to Roman Catholicism, and their descendants still form a large percentage of the inhabitants of the coast, though they are much mixed with negro and European blood.

The general name given to the nation occupying the mountains is *Botocudo*. It is composed of several tribes, all of whom speak the same language, with, however, strong dialectic differences. Anciently, these tribes extended far north and south of their present limits, which are the Rio Doce on the south, and Ilhéos, in the province of Bahia, on the north. With the settlement of the coast by the Portuguese, and the extension of civilisation into the interior, began the inevitable war of extermination of the savages, who were systematically destroyed without mercy, so that the nation of the Botocudos has dwindled down to but a few thousands of individuals. This war against the wild Indian still continues, though it is now limited to an occasional attack on a village, and the merciless slaughtering of all its inhabitants—men, women, and children. One *Comendador*, a wealthy and influential planter on the coast, and an aged man, told me that during his residence in the country he had killed with his own hand, or had ordered to be killed by knife, gun, and poison, many hundreds of these poor creatures; and this he told me with the same coolness with which one might speak of the extirpation of a colony of rats!

The Botocudos are a strong, well-built race, of a yellowish skin-tint, not copper-coloured, and not very dark, and, as far as I have had the opportunity of observing, superior to many of our Eastern North-American Indian tribes. On the Rios Doce, Sao Matheos, and Mucury, I met with numbers of these savages perfectly wild and untamed, and I

was struck with their intelligence, curiosity, and liveliness of manner, as compared with the Micmacs and Malaseets of New Brunswick and Nova Scotia. When grouped together conversing they showed much animation, and frequently burst into fits of laughter.

They go perfectly naked, wear the hair cut close, and sometimes shave it away all round for an inch or more with bamboo razors. They pierce the under lip of the child, and also the ear-laps, and insert plugs of wood, which, as the openings become gradually enlarged, are replaced by larger ones, until the lip of an adult Botocudo may be distended by a plug of a couple of inches in diameter, and resembling a flat barrel-cork. This custom is now going out of use, and it is only the elder individuals that are so disfigured. They colour the cheek red with annatto or urucu.

The different tribes have each a central village, as their members spend much of their time wandering about in the forest. In the villages they live in rude huts, but in the forest a few palm leaves are a sufficient shelter.

They subsist almost exclusively by the chase, in which they use a long bow, from which they shoot immense wooden-headed arrows with great skill.

Ordinarily, a man is contented with one wife, but he may have as many as he can support. There is no marriage ceremony, and the tie is broken as easily as it is contracted. As among other savage nations, the wife is a servant, and the Botocudo woman, in the terrible scars she bears on her face, body, and arms, bears testimony to the punishment of the knife inflicted by her savage husband. I have never seen an old Indian woman whose body was not more or less marked by scars, inches in length. There seems to be but little affection among the members of a family. When at a plantation in Sao Matheos, I saw a squaw with two little children, one a boy of three or four years, swollen and sickly from clay-eating, the other a child at the breast. She wished to sell the elder one, and I could have bought it for a hatchet. The babe suddenly died; she dug a little grave in the floor of the hut, buried it without the least signs of sorrow, and I saw her at her work as pleasant as usual the day after. At the same time I obtained the skull of an Indian. I was surprised to see the Indians, his own relatives, knowing whose the skull was, playing with it, setting it up on a table, and laughing at the ghastly face.

The religious ideas of the Botocudos appear to

be very simple, and to consist chiefly in a belief in the existence of a bad spirit, or many bad spirits, who dwell in the forest, and in whose power it is to do them harm. Baron Von Tschudi says that the Botocudos believe in a bad spirit, whom they call *Nian-ton*, and that they have no idea of a good spirit, or of a God; but for this I cannot vouch. So far as I can learn, they have no worship of any kind and no priests.

The language of the Botocudos is quite distinct from that of the Tupi or *lingoa geral*, which obtains among the tribes of the Amazonas. Little is known of the Botocudo language, and it has never been reduced to a grammatical form, at least as far as I can learn. Vocabularies are to be found in the works of Prince Max zu Neuwied, Baron Tschudi, and others.

The different villages of the Botocudos are frequently at war with one another; and during my journey through the Mucury in 1866, I found two at war with one another. There can be no doubt that they are cannibals, and eat the flesh of those they take in war. Of late years they have been quite peaceful, and there have been few attacks on the whites. On the Rio Doce, and also in the Mucury region, I saw many ruins of houses which had been burned by the Indians, and whose inhabitants had been murdered. At present they are not much feared, and in many places along the coast they come of their own accord to the *fazendas* or plantations to work; but they are not found to be very industrious, and soon go back again to the forest.

The Gospel has never been carried to the Botocudos, and very few have been converted to Christianity and civilised. Many have received baptism, but merely as a form, and usually for the sake of the present which may accompany the rite. The whole nation is sunk in heathenism.

The civilised Indians on the coast are all Catholics, and live in the same way as the poorer class of Portuguese descent. They are fishermen and small planters, but are generally noted for their sloth, their untrustworthiness, and general low moral status. They are much more superstitious than the Brazilian of Portuguese descent. They and the negroes have a black saint, St. Benedicto, whom they honour with drum-beating, dance, songs, processions, &c., and *rum-drinking*!

A worse priesthood than that of Brazil it would be difficult to find. The priests of Brazil are neither moral nor religious, and they exhibit none of the devotion and self-sacrifice which characterised the Jesuit missionaries. In every

village, as a rule, one sees a ruined, falling church, a sad sight; and an intimate acquaintance with the people will soon satisfy one that their religion has a very feeble hold on them. Free-thinking and infidelity are wide-spread, and in educated society French literature is producing a marked influence. Brazil is a magnificent field for the missionary work, a field from whose harvest the reaper's sickle has scarcely yet gathered into the garner a single sheaf. The Government tolerates all religions, and there is no fear of persecution. Would that the Bible and the true faith might be carried to all that beautiful land!

In this article I have spoken principally of the Botocudo tribe, because this is the only one which I have come in contact with. In the empire there are many other tribes still sunk in their native barbarism. Of the Amazonian tribes, those on the main river and the lower courses of its tributaries have been partially civilised, and are, in the main, nominally at least, Roman Catholics.

I cannot close this little article without calling the attention of the Christian world to the opportunity of doing good which is offered in the foreign colonies established in Brazil. I have found Dutch and German settlers in many places on the coast, and especially at Urucú and Philadelphia, in Minas Geraes, those who had received in Europe a certain education, who are now entirely deprived of the means of religious instruction, and who would be very grateful for good books.

THE CHILDREN'S CHURCH IN MADAGASCAR.—One of the Memorial Churches to be erected in the capital was subscribed for by the children of the London Missionary Society. It is to be erected at the north end of the city, on the ridge of Faravohitra. Here, in the second great persecution, in February, 1849, four Christian nobles, including a lady, were burned alive; and the bodies of fourteen others, who had been hurled over the lofty precipice, at Ampamarinana, were also consumed. In digging the foundation of the church, the ashes of one of these faithful martyrs were found.

The Faravohitra church, from its commanding position, will be a striking object at Antananarivo. The native Christians have begun to build a school-house in the immediate neighbourhood, and there is little doubt that by the time the church is finished, a respectable congregation will be ready to occupy it.

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